

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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WHAT IS THE BIBLE?

BY MRS. E. C. KINNEY.

I ask'd an aged saint, whose whiten'd head
Bow'd like a sheaf of wheat that's fully ripe,
And ready for the garner of the Lord;
"The Bible?" 'twas in youth," he said, "the guide
Which led my footsteps to the paths of peace;
And now it is the staff I lean upon!"

I ask'd the man of scientific lore,
Whose shelves were groaning 'neath the weight of books,
For in their midst I saw the Holy Word!
He raised his eye toward its hallowed place,
And pointed, with a look significant;
"There, in that blessed volume, is a fount
Of wisdom, as exhaustless as 'tis pure!
And without that," said he, "of what avail
Were all the springs of knowledge drain'd beside?"

Toward the infidel philosopher
I turn'd me then, and put the question there.
On one of nature's specimens he gaz'd,
And with a lip of scorn, scarce answering,
"Tis but a cunning fable!" turn'd away,
I mark'd him, and the question asked again;
But there he lay upon a bed of death:
"Aha!" the Bible! And his tone was meek.
"Would I could call its promises my own!
Or 'scape its threatenings thundering in my ear!"

I sought the house of mourning next, and found
A lonely widow by her sleeping babe;
Within her hand she held that precious Book,
And traces of her tears were on its leaves.
I did not ask her what the Bible was,
For ere I spoke, with earnest eye uprais'd,
She said, "This is my prop, my life, my all!"

"What is the Bible?" I again inquired—
"Twas of a dying Christian." 'Tis my staff
Through the dark vale of death! yea, more than this,
The passport which will gain me entrance, soon,
To the celestial city now in view!"

I ask'd the Holy Word itself at last;
And O, the solemn answer that it gave!
"I'm the sure word of prophecy!" it said,
"To which I've been well that ye take heed—a light
Which shineth through the darkness of the heart,
Until the day shall dawn, and day-star rise,
That never more will set."

Ezekiel.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

As in the Apocalypse, so in the book of Ezekiel, we seem to pass into a high-arched, many chambered temple, through a gateway of most singular and superb workmanship. Other prophets, such as Isaiah, or Jeremiah, or Hosea, have an unadorned entrance, not specially fitted to attract; but in Ezekiel it is through a blazing portal that we are introduced into the spacious structure.

At this gateway we are long detained. It is so magnificent, yet so mysterious! It dazzles, but it silences and overawes. It is no chance-cluster of stars or gems; it is a regularly constructed piece of splendor, which no skill of Bezaleel or Aholiab could have either planned or executed. Its beauty is perfect; its brilliance is such that we cannot gaze upon it.

And then there is a deep meaning in every part. God has filled it with the fulness of divine truth, to reveal mighty things concerning himself and his purposes. Nay, more, it is instinct with motion and life. Its motion is not the dead motion of planets revolving; it is the living motion of a Being that has vitality within. Nay, more, it is intelligent life and motion, as if it were dwelt in by the brightest intelligences; nay, as if the whole glowing fabric were one great intelligence,—the organs, functions, faculties, nerves, and veins of some angelic or super-angelic spirit made visible to the eye of man.

But let us consider the vision. It was in one

sense symbolic, yet in another not so. It was a literal representation to Ezekiel of the glory as it was in the Holy of Holies at Jerusalem. He recognized it at once as the CHERUBIM: "this! is the living creature that I saw under the God of Israel, by the river of Chebar; and I knew that they were the cherubim."—10: 20. He was not, indeed, the High Priest, though of the priestly family; and so had never been within the Holy of Holies. He had not actually seen the glory of the Lord, nor the cherubim on which it rested. But no doubt he had heard it oftentimes described by others, as every Jew must have done; so that the idea of it was one with which he was entirely familiar. We cannot suppose that the high priest was forbidden to make known what he saw when he went into the holiest on the day of atonement. He would tell of the divine glory there visible, or so far as words could tell it. And who of Israel,—or who, at least, that loved the God of Israel, and desired to look into these things,—could fail to inquire most eagerly into all that could be told? There might be things about it which could not be uttered by human lips, and the description of which could not be embodied in the poor speech of man; yet still enough would be communicated to make Israel understand something of the likeness of the glory of Jehovah. They were to hear of it by the hearing of the ear, though their eye was not permitted to behold it.

"The word of the Lord came expressly" to Ezekiel, and the "hand of the Lord was upon him." A vision was brought before him, and he saw the glory of the Lord coming towards him. It was placed before him, so that he could distinctly behold it in all its parts; and it remained in full view, that he might describe it in detail. This inspired description was to be left on record, not only for the benefit of other ages, but that Israel might know what that glory was which they were, with such stubborn unbelief, rejecting, to their ruin. From this Israel was also to be made to know that the glory which dwelt in the midst of them was not like the gorgeous figures of a heathen temple, an inanimate piece of human workmanship, but a thing instinct with life, and with divine life, nay, with divine feeling, such feeling as that which gave utterance to the message,—"Say unto them, as I live, saith the Lord, I have no pleasure in the death of the wicked, but rather that he turn from his ways and live: turn ye, turn ye, for why will ye die, O house of Israel?"

The glory seen by the prophet evidently comprises all that dwelt in the Holy of Holies. It was not, strictly speaking, the very things themselves, nor the very picture of ark, mercy-seat, cherubim, and shekinah; but it was a visible and living representation of the whole of these, so as to bring out the divine meaning which they symbolized. The cherubim and the shekinah are wrought into one vast and glowing symbol. The ark and the mercy-seat are transformed into a resplendent throne, "high and lifted up." The occupant of the throne is a man. It is He who is "the brightness of Jehovah's glory, and the express image of his person," that is here. It is God manifest in the flesh that we behold in symbol, and seem to read as the inscription written over the mighty emblem—"The word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

The first thing that the prophet saw was a whirlwind; and it is well to note how frequently in other parts of Scripture this same phenomenon, in connexion with the appearance of God, is presented to us. It was "out of a whirlwind" that the Lord answered Job.—Chap. 38: 1; 40: 6. It was in a whirlwind that the fiery chariot appeared to carry up Elijah.—2 Kings 2: 1-11. In Isaiah's last prediction of the Lord's appearing we read, "Behold, the Lord will come with fire and with his chariots like a whirlwind, and render his anger with fury and his rebuke with flames of fire."—Chap. 66: 15. In Jeremiah we read, "A whirlwind of the Lord is gone forth in fury."—Jer. 23: 19. In Nahum we read, "The Lord hath his way in the whirl-

wind."—Chap. 1: 3. In Zechariah we read, "The Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south."—Chap. 9: 14. And in the Psalms we have a most vivid similarity of picture to this of Ezekiel: "There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens also and came down, and darkness was under his feet; and he rode upon a cherub and did fly, yea he did fly upon the wings of the wind; he made darkness his secret place; his pavilion round about him was dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hailstones and coals of fire."—Psa. 28: 8-12. Thus it is always in connexion with the winged whirlwind that the Lord appears and his glory is seen,—the whirlwind that sweeps along with such restless speed, hurrying all before it,—the whirlwind out of whose fiery womb comes the "sulphurous bolt" and the "all-shaking thunder,"—fit emblem surely of the might and the majesty and the vastness, and the swift-revering, all-avenging arm of Him whose throne is in the heavens. And in this "whirlwind out of the north,"—this great northern hurricane, there was symbolized to Israel the quarter out of which the vengeance of Jehovah was to come.

Borne along by this northern whirlwind, "a great cloud" was next beheld. Nor could Israel be strangers to the cloud. To them and to their fathers it had been a familiar thing.—They knew it as the curtain of Jehovah's pavilion, whose mysterious folds had waved above their heads for many a generation. It was when they left Egypt that the cloud first showed itself. Long before this had the glory been seen, but the cloud, compassing about that glory like a veil (as if to indicate the veiled nature of the dispensation,) had not till now appeared. It is called "a cloud and darkness" (Ex. 14: 20), but more frequently it is called "the pillar of cloud."

—Ex. 13: 21, 22. It was out of this "pillar of cloud" that the Lord looked on the Egyptians, to terrify and discomfort them.—Ex. 14: 24. It was in the cloud that the Lord appeared when Israel murmured in the wilderness of Sin.—Ex. 16: 10. It was in the cloud that "the Lord came down" when Miriam and Aaron spoke against Moses, and it was "out of the cloud" that the voice came forth which called the two revolvers into His presence.—Num. 12: 5. It was this cloud that came down upon the tabernacle after the destruction of Korah, when the congregation gathered against Moses to avenge on them the death of the rebels.—Num. 16: 42. It was this same cloud (called in Ex. 19: 9 a thick cloud, as it is called in Ezekiel, a great cloud) that descended upon Sinai, and "covered the mount six days" (24: 15, 16), stretching out its solemn skirts on every side, as if Jehovah had pitched his tent upon the mountain, and made its submit his throne. It was "out of the midst of the cloud" that God called to Moses on the seventh day (Ex. 24: 16), and it was "into the midst of the cloud" that Moses went, to commune with the Lord and hear the words for forty days.—Ez. 24: 18. It was in this cloud that Jehovah "came down," and "spoke unto Moses, and took of the spirit that was upon him and gave it unto the seventy elders."—Num. 11: 25. It was this "cloudy pillar" that "stood at the door of the tabernacle and talked with Moses," after Israel had sinned in making the calf.—Ez. 33: 9. It was in this cloud that the Lord descended the second time on Mount Sinai, and proclaimed his name "Jehovah, Jehovah, Elohim, merciful and gracious."—Ex. 34: 6. It was this cloud that took up its resting place above the tabernacle, guiding, guarding, sheltering the homeless multitude for forty years (Ex. 40: 34-38), partaker of all their wanderings, witness of all their rebellions, at once their friend and their chastener; sometimes the shield, sometimes the rod; sometimes the minister of fiery vengeance, at others the upbearing wing on which the great eagle of Israel carried them in safety through a desert land to their destined dwelling-place.—Ex. 19:

4; Deut. 32: 11. It was this cloud that spread itself above the mercy-seat (Lev. 16: 2), and out of which the Lord appeared. It was this cloud that passed over with Israel into Canaan, and lodged in Shiloh for three hundred years, and then took up its abode in the temple of Solomon, "filling the house of the Lord" (1 Kings 8: 10; 2 Chron. 5: 13), and resting over it like a mighty dome. It was of this cloud that David spoke when he said, "He made darkness his secret place, his pavilion round about him were dark waters and thick clouds of the skies" Psa. (18: 11;) and again, "clouds and darkness are round about him" (97: 2;) and again, "He maketh the clouds his chariot."—104: 3. It is the departure of this cloud, as we shall see, that Ezekiel predicts, and it is to its glad return that he, with all the prophets, so fully testify. It was this cloud that hung over the mount of transfiguration, and it was this cloud that received Christ at his ascension; and it is in this long-absent cloud that he appears when he comes the second time.—Dan. 7: 13; Matt. 24: 30; Rev. 1: 7. It is on this "swift cloud" that he rideth when executing vengeance upon his enemies.—Isa. 19: 1. It is with this cloud that he is clothed.—Rev. 10: 1. It is into this cloud that he snatches up his saints (1 Thess. 4: 17); and it is in reference to this same cloud, and pointing forward to the times of millennial triumph for Israel, that it is said, "The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night."

Such is the Scriptural history of this "great cloud" of which the prophet speaks. Wondrous recollections he folded up within its skirts in ages past; and there are wondrous anticipations wrapt up in it in the ages to come. It is associated with the history of Israel and the Church, in the future as well as in the past,—(To be continued.)

The Divinely Appointed Heir.

"It is by inheritance that he hath obtained a more excellent name (Jesus) than angels."—Heb. 1: 4.

To this inheritance of all things (from which is obtained the more excellent name,) he was divinely appointed.—Heb. 1: 2. Furthermore, we learn from the same passages two important particulars pertaining to the heir.

1st. That God, by him, had spoken unto us in these last days; and

2d. By him, made the worlds.

Let this second wonder be considered first, since it was first in order of accomplishment.—In Eph. 3: 9, we are taught that God created all things by Jesus Christ. This is a truth of great moment in the Christian religion, and of great interest to Christian hearts. Hence it is, that the apostle Paul re-asserts it, (Col. 1: 15, 17,) as proof of the priority of Christ to all created things; saying, "He is the image of the invisible God, the first born of every creature: for by him were all things created."

He particularizes and amplifies: "that are in heaven, and that are on earth, visible and invisible, whether they may be thrones, or dominions, or principalities, or powers;" he repeats: "all things were created by him, and for him. And He is before all things, and by him all things consist."

Inspiration, not weary of dwelling on this most interesting evidence of the appointed heir's eternity, speaks again. Hear its solemn address and earnest declaration: "Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of thy hands." What the Father saith to the Son, that the Spirit reveals to the churches.

The heir was, not only before he came into the world to save sinners, but also, "before all things." Otherwise, he could not have created all things; nor could God, (I speak with reverence,) have made them by him. He must have existed before any action put forth by his energy could exist; else, there is an action without an

energy, and an energy without an agent; which is preposterous.

What action is that which is *prior* to the existence of its agent? It is, doubtless, *not* the creation of *all* things by Jesus Christ—*not* the word said when it was done, or the command given when it stood fast,—not the *utterance* of the word of God, whereby “the heavens and the earth were of old,” *nor* the *upholding* thereof by the word of his power.

If Jesus, the heir of all, were nothing more than a word,—still, how could *that* be of whose existence this word is made the cause, *before* the word upon which its being depends is spoken? And what would *uphold* all things, (*should* they exist before their cause,) until “the word of his power,” by which only all things are said to be upheld, was expressed? Verily, if he were no more than an articulation, or an unarticulated thought of the mind, or purpose of the heart,—still if “by him (or it) all things consist,” then was he himself (or it), *before* all things.

Nor is the existence of all things an accident, an unaccountable freak of “nature,” otherwise styled “providence,”—which, subsequently to their origin, and falsely, are ascribed to Christ as their creator. And this for the reason already given. There is here admitted neither an anterior nor a posterior cause,—since nature and providence, aside from the agency and operations of the heir of all, is a named nothing, or a name significant of nothing. The heir, Jesus, has just claims to the high honor of nature’s origin; he is its author and owner; all things being made *by* him, and *for* him, he was before them, and by him they consist. “His goings forth have been from of old—from everlasting.”—Mich. 5:2. Why should we withhold? Let the Spirit speak. “He is over all, God blessed for ever. Amen.”—Rom. 9:5. Is he “a word”? No, he is the Word, that was in the beginning, the Word that was with God—and the Word that was God; “the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”—John 1:1-3.

Even the pious may desire to know whether the “first born of every creature,” was not himself created, and thus “the beginning of the creation of God?” Let the above suffice to answer. “Without him was not any thing made that was made.” He is not himself the cause and effect,—he is *all* cause, and the *only* cause, of all things. “Better (it is said, Ecc. 7:8,) is the end of a thing than the beginning thereof.” This cannot apply to the heir,—not but that if he were a creature, it would be more applicable to him than any other; but it is inapplicable because he is without *beginning* of days, or end of years—the same yesterday, to-day, and for ever. Hence, it is written, “A glorious high throne, from the beginning, is the place of our sanctuary.” And the glory he asks, and has, is still the unimproved and unimprovable glory that he had with the Father *before* the world was.

Furthermore let it be observed, that to *make*, does not signify so much as to *create*. That is said to be *made*, which is formed of materials that previously existed; but in *creation*, things that are seen were not *made* of things which do appear, but are caused to exist—to be.

If Christ be *made* of the seed of David according to the flesh, and thus God be manifested therein,—if he take upon him the seed of Abraham, and be *made* in the likeness, even, of sinful flesh,—yet, however great may be this mystery, (and without controversy great it is,) nevertheless, when “God created all things by Jesus Christ,” he created the seed of David, which he assumed, and is said to be, as really as in Adam all sinned—all died; or as Levi paid tithes in Abraham’s loins; or as God visited the sins of the fathers upon the children unto the third and fourth generation.

The Father is said, indeed, to prepare a body for his appointed heir, that the well-beloved of his bosom may be his only begotten son; and that he make his first-born among men higher than the kings of the earth, and thus carry out his appointment and purpose in manifesting him among us full of grace and truth—“King of kings—Lord of lords—heir of all things.”

It is said, We see Jesus, who was made a little lower than the angels, crowned with glory and honor; and God has given him a name (such as he hath by inheritance obtained) which is not only more excellent than that of angels, but above *every* name; that at the name of Jesus *every* knee should bow, of things in heaven and things in earth.—Phil. 2:9, 10.

Hereafter, should any of the thrones, dominions, principalities, and powers in the heavenly places, be tempted to leave their own estate, to scrutinize the wisdom and righteousness of him who only doeth wondrous things,—should any inquire, while all minds are being *subdued* into the meekness of the Holy One, “why the Ancient of days crowns the infant of days,” the “Holy Child Jesus,” heir of all things, should there be, at any epoch, in heaven, under any circumstances whatsoever, a tendency in any mind to the sin of Joseph’s brethren, of envy-

ing him that the luminaries of heaven obey, or, Ishmaelitic error of persecuting the promised seed and heir of all—*this* is how God will appear just; *this* is how, rationally, he will mightily sway all minds; *this* is why there shall be no more place found in heaven for sin or Satan, and God reconcile all things by Jesus Christ to himself, viz.:—He is *above* all, because he *was* and *is* *before* all—*above* all, because he *created* all—*above* all, because he redeemed and restored all things spoken of by all the holy prophets since the world began. Why should it not, then, please the Father, that *in* him should all fullness dwell? Why should he not be anointed, though one of no reputation, with the oil of gladness above his fellows, and every knee bow at his name?

It is thus, justly, by inheritance, that he hath obtained a *more* excellent name than all.

But while God is just, he is also sovereign. This heirship was by his *sovereign* appointment—the pure good pleasure of his will. That which is *professedly* religious, yet does not find its origin in the sovereignty of God, is of the region and shadow of death, and, in no sense, of that great light which they saw, who there, formerly, sat in darkness.

The principle of this heirship is not primogenital; not of “eternal generation,” but of *sovereign appointment*; “whom he hath appointed heir,” is the proof. While it is primordial, it is not hereditary, in one who is without beginning of days, as the Father is without end of years. It is not adoptive, for then it would imply inferiority and dependence on the part of him who thought it no robbery to be *equal* with God; who was as *brought up* with, not adopted by him; whose goings forth were of old, from everlasting; and who says, “I and my Father are one.” It is an heirship of an unchangeable nature, and sovereign authority, resulting from mutual agreement, in a council of peace between them both.

Reader, if these things be so, what think ye of Christ? What exalted thoughts you have, if rightly you think of him! To as many as receive him, gives he power to become the Sons of God, even to them that *believe* on his name. Believe in the Lord Jesus Christ, and thou shalt be saved.

American Baptist.

THE WINTER IS COMING.

BY D. C. COLEWORTHY.

Winter is coming—cold and drear—

See ye the poor around?

O, when the wrathful storms career,

And snows o’erspread the ground;

Will ye not take them by the hand,

Or to the hovel go,

And around the dying embers stand,

And wipe the tears that flow?

Winter is coming—hear ye not

The mother’s earnest cry?

For dark and dreary is her lot—

Nor real friend is nigh.

For wood and bread she asketh now,

O! shall she ask in vain?

See sorrow stamped upon her brow,

And mark the orphan train.

Winter is coming—every drawer

Should be unlocked to-day;

Whom do you keep that clothing for?

Why not give it away?

Come pull it out—a cloak, a vest,

Whatever you can give,

Wrapped snugly round the orphan’s breast,

Will make the dying live.

The closet watch—a pair of shoes,

Half worn—and here’s a cap,

Which you perhaps may never use—

A hat with scarce a nap—

A pair of pants—a rusty coat—

O, give them to the poor;

What is not worth to you a groat,

Will health and warmth secure.

What’s in your garret? Have the moths

For months been busy there?

Ay, they have quite destroyed the clothes

You’ve saved with prudent care.

Come pull them out, perhaps we may

Find something that will make

A poor man rich, if given to-day,

And bless the hearts that ache.

Winter is coming—give, O give

Whatever ye can spare;

A mite will make the wretched live,

And smoothe the brow of care.

When Plenty smiles around your door,

And comfort dwells within,

If you forget the worthy poor,

’Twill be a grievous sin.

The Centurion’s Servant.

What kindness in the Son of God in all the history of his humanity! None who sought him were repulsed—the lame never went halting away from his presence. His touch was health—life was in his word.

Probably none ever read the Gospels without an eager wish that more had been told us. We would fain know the history of Lazarus after he returned from the sepulchre; and of his sisters. The lepers, the halt and the blind, restored to soundness, to sight—what was their subsequent life? What their end? But all is blank, save where fancy holds the pencil and traces the answer on imaginary canvass.

The Centurion’s servant—what was he?—How lived he? How died he? A man in an humble position, the servant of a Roman Captain, he had virtues which endeared him to his employer. His form, perhaps athletic, now prostrate—limbs refusing to perform their office—a disease that medical skill had no power to master—struck down, perhaps, suddenly, or perhaps the benumbing influence invading nerve after nerve—slowly but surely stealing inward to the vitals—what help? What hope?

Jesus was the friend of the lowly. The proud stood aloof from his teachings—they were not found in his train. But it may be that this servant had listened to the heavenly teacher—perhaps hung upon his words—known his healing power. Or perhaps it was but the report of these that reached his ear. Did the thought occur to him, or did faith in the man, whose fame had spread through the land, first find a lodgment in the soldier’s breast? Whenever or by whatever instrumentality produced, there was a faith in that Roman officer which well might shame the better instructed Israelites. Whatever fears, in his humility, and conscious ill-desert he might have, no doubts of Jesus’ power found a place in his thoughts. He felt that no distance of place, no strength of disease, could interpose an obstacle. He asked but a word. The power to which he appealed, to his mind, was neither dependent on instrumentalities, nor was it the magician’s art. It was a divine power—almighty power, “Speak but a word,” he desired no more—his faith was full, perfect, making certainty of belief. Such faith was rare then—it is rare now. But it was not an illusive faith—it was no misplaced confidence.

Can we fancy the paralytic lying in his suffering and his helplessness, hoping yet fearing, anxious for the good Centurion’s return? Will he come back to the sufferer with news of life or of death? For he feels that life and death are on the issue of this visit to the Great Physician. How slowly move the hours?

What means this new sensation? Is it death in its strange power, or is it life returning in its vigor. How strangely comes the blood! It is as if the man were suddenly clothed with new flesh and bones, and sinews! Can it be himself? Or is this some strange, fitful illusion.—The limbs move—this arm is strong, and the joints have the easy play of youth! He would fain know whether by one vigorous effort he may not rise up in his bed. But the frame obeys the volition without any labor or exertion. He rises on his feet—crosses his room—how strange that feeling, to himself a stranger!—Could he doubt whence came this sudden, healthful vigor?

Days and years passed, the affairs of life made their daily impression and passed from the memory, stowed away among things forgotten, but memory of that fearful disease and that strange restoration could have gathered no moss from the onward years—as a thing of yesterday it lived ever in its freshness. Did this servant ever meet his Divine Benefactor, ever wait on his teachings, ever follow him with a full, grateful heart? That Centurion and that servant—where were they when Roman soldiers platted a crown of thorns, and buffeted, and derided? Where, when friends fled in their timidity, and this Benefactor of men met alone the bitterness of his enemies? Where, when he hung between the heavens and the earth, mocked and scorned alike by Jews and by Pagans? Came it to their ears, that he had left the darkness of the tomb, and again walked on earth? What thoughts busied themselves in their minds when he died and all seemed ended? When he rose—baffling the power of the grave? And on the day of Pentecost—where were they? And when beleaguered Jerusalem saw its last day approaching, and the Roman eagles, as if watching their prey, were gathered together—and when desolation did its work on temple and city—where then were the Centurion and the servant?

And when to each came the last hour of earth—what were their hopes of the unseen world? An attested resurrection—what cheer and light did it minister to their closing scene? That faith so full and lively in days past—what rays, luminous, bright and hopeful, and glorious, did it send heavenward over the abyss?

That Centurion and that servant—on the green hills of Canaan—when the new heavens and the new earth shall be peopled with righteous, when hope becomes reality, and joy becomes rapture—shall we meet them there?—Shall we converse with them of the past, and then our voices with theirs go up in rapt melody to the Lamb who was slain?

The Panoplist.

A Look into Eternity.

When Summerfield was on his death-bed, he exclaimed, “Oh, if I might be raised again, *how I could preach!* I could preach as I never preached before; *I have had a look into eternity.*”

At twenty-seven this young apostle died; but such had been the ardor of his zeal, the fullness of his love, and the faithfulness of his labors during the brief period of his toils in the ministry of reconciliation, that his crown of glory, doubtless, was thickly set with stars of rejoicing. Though he manifested what men pronounced almost a seraph’s high and holy ardor, in the outgoings of that which Shaftesbury has sneeringly called “the heroic passion for saving souls,” yet when eternity—the judgment throne in its vestibule, and earth’s numberless millions around that throne in gladness or in grief—was dimly seen, the veil of time not yet quite sundered, the garment of flesh not yet flung off, even this devoted man felt how faint and feeble his efforts had been in comparison with what they would be after a momentary glimpse of the eternal world.

If men only looked into eternity as mirrored in God’s Word, and written down in the laws of our spiritual existence, to what earnest effort and ceaseless activity for their own salvation and that of others they would be roused!

Yesterday I was talking to a careless and Sabbath-breaking boy about coming to Sunday-school, and, when other arguments had failed, I asked him if he was ready to die, when his reply was, “I am not afraid to die—I am ready to go whenever the Lord wants me.” Ah! that boy has not had a look into eternity, or he would be unwilling thus recklessly to rush upon its solemn realities.

A few weeks ago, I was in company with a friend, who was urging a man that we found standing by his own gate on a Sabbath afternoon, to go to church. And the reply of that man in substance, if not in words, was: “Years ago, I fell from the roof of a church upon which I was working, and then I made a vow never again to enter a church. That vow has been faithfully kept, and shall be till I die.” A look into eternity would stagger that resolution, and try the stoutness of that heart, thus shutting itself out from the means of grace, and shutting itself out, we would fear, from heaven.

And would not an unction come upon many who minister at the sacred altar, such as is not often witnessed, did the glories and the glooms of the eternal world break out upon their vision as they ought?

And those who listen to the ministrations of the Word, did they look into eternity, would listen as the condemned criminal hears his pardon, the soldier his commander’s orders, or as the child hangs upon his father’s loving words.

In every department of Christian labor, in every sphere of Christian duty, there would be hearts ever beating in unison with the Saviour’s; lives upon which the constant inscription would be, “*Holiness unto the Lord.*” did the disciples of Jesus care less for the present, and think and act for the future—did they, in a word, *look into eternity.*

Presbyterian.

Creeds.

“Notwithstanding the torrent of invective poured out against *creeds*, after the most deliberate attention to the subject, I have not been able to perceive any rational ground of objection against them. There are in each science elementary principles, without the knowledge of which it can never be understood. The same is true in theology; for the God who governs the natural world according to stated laws, administers the concerns of his moral government by the operation of general principles. It is fashionable, I am aware, to decry system in theology; but why the Most High should be supposed to observe order in the government of the *natural world*, so as to lay the foundation for demonstration and system in philosophy, and at the same time be supposed to govern his moral kingdom by laws obscurely revealed, including no general principles, connected by no dependencies, and excluding the possibility of system in theology, is an enigma for those to explain who choose to decry creeds, and to speak contemptuously of system in theology.

“What is the precise ground of objection to creeds? Does the Bible contain no important elementary principles? Are these incapable of being understood? Can they by no means be exhibited in a brief, connected form; or can their meaning be correctly expressed in no other language than the precise terms in which they are revealed; or do the Scriptures prohibit a concise exhibition of revealed truth? How then can the Scriptures be translated, or what right have we to preach the gospel, or to publish sermons, or commentaries? Or how can Christians communicate to each other, verbally, their various opinions concerning the meaning of revelation?”

“It is not the object of creeds to supplant the Bible, but to ascertain, for purposes of conse-

crated effort in the propagation of truth, how pastors and churches understand the Bible. If Churches were formed only to worship an unknown God, or to blow the trumpet of an uncertain sound, they would need no confessions of faith; however they might be pleased to adopt, and feel themselves bound to propagate their articles of unbelief. If Churches had nothing to do but to print and distribute the received version of the Bible, without note or comment, they might dispense with standards of doctrine; or if men attached invariably the same ideas to the language of the Bible, creeds would be superfluous, and the profession of a general belief in the Bible would suffice. But as men differ indefinitely as to the import of Scripture language, a profession of a belief in the Bible, as the means of informing those who have a right to know, in what particular sense the Bible is understood, has now become an intelligible profession of no one truth which it contains. And to profess that *Jesus is the Christ, the Son of God*, a phrase which in the apostolic age had a known and definite meaning, does not now, when different circumstances exist, and opposite meanings are attached to it, communicate any intelligible profession of our belief on that point; and all pretension of giving an account of our faith, in that manner, is an artifice for concealment, unworthy of honest men, and an indignity offered to the understandings of those, who desire to know in what particular manner we understand the doctrines of the Bible. If men believe nothing, let them profess nothing; and if they intend to do nothing to defend and propagate the truth in any form, let them not become members of the Church of Christ. But if they have adopted opinions which they believe to be true, and which they feel constrained to propagate, why should they not frame intelligible symbols of their faith, as the means of securing harmonious and efficient action?"

Dr. Beecher

The First Fast and First Thanksgiving Day in Massachusetts.

It is known to many of my readers that it is customary for the Governor of Massachusetts to appoint in each year a day of Fasting and a day of Thanksgiving. Fast day now commonly comes in April, and Thanksgiving day in November. In most of the other States a day of Thanksgiving is appointed—in but few of them a day of fasting and prayer.

I propose now to give you an account of the first day that was held in New England. It was in the year 1623. Our pilgrim fathers, you know, landed at Plymouth near the close of the year 1620. They suffered the severest hardships, so that during the first six months one half of the little company was consigned to the grave. Their sufferings were far from being over when the return of the third spring after their arrival called them to prepare their ground, and to plant their corn. The following is an account of their situation; it was written by their excellent Governor, William Bradford:

"But by the time our corn is planted, our victuals are spent; not knowing at night where to have a bit in the morning, and have neither bread nor corn for three or four months together, yet bear our wants with cheerfulness, and rest on Providence. Having but one boat left, we divide the men into several companies, six or seven in each, who take their turns to go out with a net and fish, and return not till they get some, though they may be five or six days out, knowing there is nothing at home, and to return empty would be a great discouragement. When they stay out very long, or get but little, the rest go a digging shellfish."

It was thus, you see, pretty hard times with them. Of course they looked forward with great interest to their corn crop. They were not likely to have any bread from planting till harvest time; but a great drought came on soon after planting. For more than six weeks not a drop of rain fell; the corn did not grow, and did not promise "to yield at all," says Winslow, "both blade and stalk hanging the head, and changing color in such a manner, as we judged it utterly dead. Our beans also ran not up according to their wonted manner, but stood at a stay, many being parched away, as though they had been scorched before the fire. Now were our hopes overthrown, and we discouraged, our joy turned into mourning."

To add to their discouragements, the ship which they expected would bring their provisions from England did not arrive. Signs of a wreck were seen on the coast, and they concluded it was the wreck of the vessel that was to bring them aid; so all their hopes seemed to be cut off. "The most courageous," says Winslow, "were now discouraged, because God, who had hitherto been our only shield and supporter, now seemed in his anger to arm himself against us. And who is there can withstand the fierceness of his wrath?"

Amid these discouraging circumstances what did they do? Not only did every good man examine himself, and humble himself before

God, but by public authority, a day was set apart for fasting, humiliation, and prayer.—They felt the extremity of their need; they must perish, and the settlement come to an end, if God did not interpose.

The morning of the appointed day was without a cloud; there was not the slightest appearance of rain. For aught that appeared, "the drought was as like to continue as ever it was." And yet before the close of their public services, the clouds gathered on all sides, and there was promise of abundance of rain. It is true, their public exercises were not so short as they are now in our day, for they "continued some eight or nine hours."

The next morning the rain came, and to use the language of one of their number, "distilled such soft, sweet, and moderate showers of rain, continuing some fourteen days, and mixed with such seasonable weather, as made it hard to say whether our withering corn or drooping affections were most quickened or revived; such was the bounty and goodness of our God."

One of the Indians was in the town, and asked what the meeting meant, seeing it was only three days since the Sabbath. When he was told what was the object of their meeting together, and saw the effects which so soon followed, he greatly admired the goodness of God in sending so speedy and favorable an answer to their prayers.

Soon after the fast, Captain Standish, who had been sent eastward to purchase provisions, returned with a supply, and they very soon afterwards heard that the vessel which was for lost, was safe, and very soon might be expected. After having received so many signs of God's favor, they "thought it would be great ingratitude, if secretly we should smother up the same, or content ourselves with private thanksgiving for that which, by private prayer, could not be obtained." So they appointed a day of public Thanksgiving, when they returned "glory, honor, and praise, with all thankfulness," to God. This was the first Thanksgiving that was ever held in New England. It was not kept in feasting and excess, but in exercises befitting the occasion.

It has sometimes been said that the first Thanksgiving was held by the pilgrims in 1621, after they had harvested their corn. It is true that they had a day of rejoicing, but they did not call it a day of Thanksgiving, nor was it attended with any peculiar religious exercises. The following is an account of that day, taken from a letter written by Edward Winslow, to a friend in England:

"Our harvest has been gotten in, our Governor (Bradford) sent four men fowling, so that we might, after a special manner, rejoice together after we had gathered the fruit of our labors.—They four in one day killed as much fowl, as with a little help beside, served the company almost a week; at which time, among other recreations, we exercised our arms, many of the Indians coming among us, and among the rest, their greatest king, Massaoit, with some ninety men, whom for three days we entertained and feasted. And they went out and killed five deer, which they brought to the plantation, and bestowed on our Governor, and upon the Captain, and others."

This was a harvest festival, not a day of Thanksgiving. When our fathers set apart a day for religious exercises, they did not spend it in recreation and amusement, as some of their descendants are accustomed to do. They deemed it right sometimes to indulge in recreation, but they did not call it rendering thanks to God.

N. Y. Evangelist.

The Impending Disaster in Europe.

We may have a shrewd suspicion that most of the projects entertained or adopted at the recent Congress of the Northern Sovereigns have not been precisely such as the friends of free institutions would be inclined to regard with particular favor; but one topic has undoubtedly received their anxious attention, their view of which may be readily pardoned, and cannot, under any circumstances, be severely censured.—It is notorious that the three monarchs have been engaged in concerting a plan for the effective employment of their combined military forces, in the event of another success of the Parisian populace in May, 1852. We need scarcely remark that a violation of neutrality is not contemplated, for the simple reason that such a mistake in policy would entail inevitable ruin on its authors; but it is intended to organize a system of co-operation, under which the Prussian, or Austrian, or Russian army may be indifferently made available in cutting off or treading out the first conflagration which the sparks from a new French explosion may kindle on German territory. This resolution we merely cite at present as a fresh evidence of the deep anxiety with which the political crisis fixed by the French constitution for next year is anticipated over the entire continent. We have already described at length the character of the

impression which the prospect is making upon France itself—inspiring the ignorant peasantry with undefined longings, the revolutionary minority with fanatical hopes, and the industrious classes with a sentiment compounded of timidity, and desperate resolve. The crisis is, in fact, the next great event to which Europe has to look forward. No apology, therefore, is needed for a brief attempt to point out with some degree of particularity the specific grounds of so universal an alarm. We have several times dwelt upon the enormous peril which, in a country like France, must attend the simultaneous abdication of all the powers of government, even when the successors who are to take up and continue their functions shall have been properly designated. But, in truth, it is the high improbability that any such legitimate successors can be legally appointed in May, 1852, which constitutes the chief gravity of that epoch.—The nature of this improbability may be easily shown. It results from a comparison of the rules laid down by the French constitution with the most patent facts of French politics. Before endeavoring to elucidate it, we must premise that we place out of the question the two most popular expedients—the one auspicious, the other desperate—for averting the crisis to which we refer. We assume that the revision of the constitution will not be voted, and that Louis Napoleon will not successfully carry through a *coup d'état*.

By the 46th article of the French constitution—coupled with the decree of the constituent assembly, issued on the 28th of October, 1848—the office of President of the republic becomes vacant at midnight of the second Sunday in May, 1852. The election of the new President takes place on the same day. If this election be neither prevented nor interrupted, the suffrages of the electors will be disturbed among four principal candidates, at the very least.—There will be some one, probably General Changarnier, representing the Legitimists, the Fusionists, and, in short, all the elements combined in hostility to Bonapartism. There will be a second claimant, in the interest of the minority, who have adhered to the government since Changarnier's dismissal—probably some one connected by personal ties with the house of Napoleon. There will be General Cavaignac. And there will also be a Red Republican candidate—perhaps two or more. But, in its 47th article, the constitution requires that, in order to a valid election, some one person must have united in his favor a clear half of all the votes deposited, at least two millions of suffrages. That these conditions should be properly satisfied in the case of any one of the candidates above-mentioned, we hold to be nearly impossible—and wholly impossible if the electoral law of May 31 be maintained, as it probably will be. The election will therefore be incomplete. In this event, by the last clause of the 47th article, the Legislative Assembly elects the President of the republic from among the five candidates who have obtained the largest number of votes from the people. But here, again, the condition is attached, that some one name must be designated by more than a clear half of the representatives forming the legislature.

It will at once strike the reader that the unlikelihood of a valid action by the Assembly is still greater, if possible, than the improbability of such an election by the people. The state of matters which we have assumed—pre-supposing as it does the refusal of the revision, and the conclusive failure of all attempts to come to an understanding with the existing President—involves an even higher degree of general irritation, and even greater intensity of mutual suspicion and dislike, and a bolder disregard of the country's wishes, than the legislative body exhibits at the present moment, or exhibited during the fever heats of last winter. We may picture to ourselves its situation between Changarnier, Cavaignac, a Bonapartist, and a couple of Red Republicans. To name the latter would be to commit suicide. Against Changarnier would be the Left and the Bonapartist minority. Against the Bonapartist would be the Legitimists and the Left. And the nomination of Cavaignac—in some respects the most promising candidate—would be precluded by the consciousness of the monarchical parties, that it must again consign them to the depression from which they were lifted by the elevation of Louis Napoleon to the Presidency. Might there not, however, be a compromise? But we are tolerably well acquainted by this time with the compromises of the Legislative Assembly. Discussed for months, and inaugurated with solemn pomp, they fall to pieces at a touch, at a breath, at the passing of a shadow. In the case supposed, as if to consummate the difficulty and crown the danger, the powers of the legislature itself expire, *pleno jure*, by a separate clause of the constitution, on May 28, 1852. Rather less than a fortnight is all the time accorded to the representatives for the settlement of an election which may decide forever the very point which divides them—the character of the future government of France!

If the provisions of the French constitution

should be literally followed according to their present tenor, the country seems exceedingly likely to be placed between the alternative perils of an Assembly illegally prolonging its own powers, or abdicating them without having named a President. The first cause would justify a revolutionary outbreak—the last would render it necessary. In the first case, there would be an illegitimate government, with no instrument of rule but a disaffected army—in the last, there would be, for a space of time, no government at all; and he would be a public benefactor who should organize one. And now we think we have said enough to account for the extraordinary preparations of the northern sovereigns, and to explain the passionate energy with which the all-healing revision is demanded by a portion of the French people.

London Morning Chronicle.

The Rights of Woman.

BY MRS. SIGOURNEY.

There is much clamor in these days of progress, respecting a grant of new rights, or an extension of privileges for our sex. A powerful moralist has said, that "In contentions for power, both the philosophy and poetry of life are dropped and trodden down." Would not a still greater loss accrue to domestic happiness, and to the interests of well balanced society, should the innate delicacy and prerogative of woman, as woman, be forfeited or sacrificed?

"I have given her as a helpmeet," said the Voice that cannot err, when it spake unto Adam, in the cool of the day, amid the trees of Paradise. Not as a toy, a clog, a wrestler, a prize-fighter. No; a helpmeet, such as was fitting for man to desire, and for woman to become.

Since the Creator has assigned different spheres of action for the different sexes, it is to be presumed, from His unerring wisdom, that there is work enough in each department to employ them, and that the faithful performance of that work will be for the benefit of both. If he has made one, the priestess of the inner temple, committing to her charge its sacred shrine, its unveiled sanctities, why should she seek to mingle in the warfare that may thunder at its gates or rock its turrets? Need she be again tempted by pride, or curiosity, or glozing words, to barter her own Eden?

The true nobility of woman is to keep her own sphere, and to adorn it, not like the comet, daunting and perplexing other systems, but as the pure star, which is the first to light the day, and the last to leave it. If she share not the fame of the ruler and the blood-shedder, her good works, such as "become those who profess godliness," though they leave no deep "foot-prints on the sands of time," may find record in the Lamb's Book of Life.

Mothers! are not our rights sufficiently extensive the—sanctuary of home, the throne of the heart, the "moulding of the whole mass of mind in its first formation?" Have we not power enough in all realm of sorrow and suffering—over all forms of ignorance and want—amid all ministrations of love, from the cradle-dream to the sepulchre?

So, let us be content and diligent; aye, grateful and joyful, making this brief life a hymn of praise, until called to that choir which knows no discord, and whose melody is eternal.

Mrs. Whittlesey's Magazine.

Life of an Editor.]

Few readers of a newspaper have any adequate idea of the incessant toil which falls to the lot of its editor. Capt. Maryatt, who in his life-time had much bitter experience, held the following language on the subject:

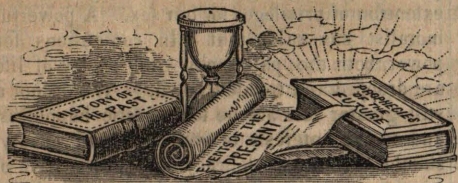
"Newspaper literature is a link in the great chain of miracles, which prove the greatness of England, and every support should be given to newspapers. The editors of these papers perform a most enormous task. It is not the writing of the leading articles every week, whether inclined or not, in sickness or health, in affliction, disease, winter or summer, year after year, tired down to a task, remaining in one spot. It is like the walking of a thousand miles in a thousand hours. In itself it appears nothing. The labor is not manifest, nor is it the labor, but it is the continued attention which it requires. Your life becomes as it were the publication. One paper is no sooner corrected and printed, than another comes. It is the stone of Sisyphus, an endless repetition of toil, a constant weight upon the mind, a continual wearing upon the intellect and spirits, demanding all the exertion of your faculties at the same time that you are compelled to do the severest drudgery. To write for a paper is very well, but to edit one is to condemn yourself to slavery."

The Politeness of Paul.

The old poet has quaintly called Jesus "the first true gentleman that ever breathed." Paul's politeness, too, must not be overlooked, compounded as it was of dignity and deference.—It appeared in the mildness of the manner in which he delivered his most startling and shat-

tering messages, both to Jews and heathens; in his graceful salutations; in his winning reproofs—the “excellent oil which did not break the head;” in the delicacy of his allusions to his own claims and services; and, above all, in the calm, self-possessed, and manly attitude he assumed before the rulers of his people and the Roman authorities. In the language of Peter and John to their judges, there is an abruptness savoring of their rude fisherman life, and fitter for the rough echoes of the Lake of Galilee than for the tribunals of power. But Paul, while equally bold and decided, is far more gracious. He lowers his thunderbolt before his adversary ere he launches it. His shaft is “polished” as well as powerful. His words to King Agrippa,—“I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds,” are the most chivalrous utterances recorded in history. An angel could not bend more gracefully, or assume an attitude of more exalted courtesy.

Gillilan.



The Advent Herald.

“BEHOLD! THE BRIDEGROOM COMETH!”

BOSTON, SATURDAY, SEPT. 13, 1851.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dictation.

PROPHETIC DATES.

DEAR BRO. BLISS:—As much is being said in many places about “Millerism,” as though Mr. Miller was a sinner above all men for having published to the world his belief, that Christ Jesus would make his second advent to our earth about 1843, I submit the following questions:

1. Was Mr. Miller the first person who arrived at the conclusion, that our blessed Lord would make his second advent to our world by or before 1843?

2. If not, who were those persons who, calculating from the prophetic Scriptures, the chronology of the world, and the signs of the times, arrived at about similar conclusions?

In answering the above questions, by giving the names of the persons, with the dates of their calculations, you will show to the candid public that Mr. Miller, and those who sympathize with him, are no more to be branded as heretics than other good men who have in all honesty calculated the end to be near, and have also named the year when they expected this great event. Respectfully yours in hope,

Orleans (Mass.), Sept. 4th, 1851. THOS. SMITH.

REMARKS.

Mr. MILLER had no points in this theory which were original with him, nor was any one of the ten points we enumerated, more peculiar to him than the others. The time, at which Mr. MILLER supposed the prophetic periods would terminate, had been regarded with interest by others before him; though it is not certain that all who may be referred to, who terminated the periods with him were expecting the same events to transpire at their termination.

The great point in Mr. MILLER's adjustment of the chronology of the seventy weeks and twenty-three hundred days of Dan. 7th and 9th. At the time he was convinced of that connection he was not aware that it had been advanced by others. It was not however original with him. The following is from Dr. HALES the most learned modern chronologer:

“This simple and ingenious adjustment of the chronology of the seventy weeks, considered as forming a branch of the twenty-three hundred days, was originally due to the sagacity of HANS WOOD, Esq., of Rossmore, in the county of Wexmeath, Ireland, and published by him in an *anonymous* Commentary on the Revelation of St. John, London, 1787, 8 v.—Whence I re-published it in the ‘Inspector,’ 8vo. 1799. And afterwards in the ‘Orthodox Churchman Magazine,’ 1803; and now more correctly, 1809.”—*New Anal. Chro.* Vol. 2, p. 564, Lon. Ed. 1811.

Dr. HALES himself seems to favor the year 1880, a date which had been before arrived at by a Mr. WOOD. Dr. HALES says:

“This year A. D. 1880 was determined by an analytical process, deduced from careful comparison of the three prophetic Nos. twenty-three hundred days, twelve hundred and sixty days, and seventy weeks, or four hundred ninety days of years, founded upon the fixed or known date of the destruction of Jerusalem A. D. 70”—when he supposed the seventy weeks terminated.

He then proceeds to give a list of the principal dates in the future where different persons had supposed the periods to terminate, as follows: A. D.

- | | |
|--|---------------|
| 1. Bengelius and Wesley, | 1836. |
| 2. Anonymous, | 1843. |
| 3. Faber, &c., | 1866. |
| 4. Wood and Hales, | 1880. |
| 5. Bishop Newton, | 1966 to 1987. |
| 6. Lowman, | 2016. |
| 7. Sir Isaac Newton, or, says he, some other epoch which time will discover (p. 122,) 2132, 2370, 2436.” | |

Of these several dates he remarks of the first (1836), that its principles are altogether mystical and unintelligible, as stated by WESLEY.—*Notes*, Rev. 12:14.

Of the second (1843) he says:

“This is proposed in the ‘Christian Observer,’ Nov., 1810, p. 668, and is perhaps the most ingenious of its class. 1. Dating the Hegira or era of Mahomet's flight July 15th or 16th A. D. 622, it counts thence twelve hundred and sixty Mahometan or lunar years of three hundred and fifty-four days, ending August 1843. 2. Dating with Prideaux the beginning of Daniel's seventy weeks, B. C. 457, they ended A. D. 33; and counting from thence 1800 years, (the remainder of the 2300,) it will give the same, ending A. D. 1843. 3. Dating the claim of infallibility by Pope Pelagius A. D. 583, and counting from thence 1260 years, they will also end in the same year, 1843.”—vol. 2, p. 1358.

Dr. HALES then proceeds to show why he considers this concurrence more specious than solid. The other dates besides his own, he pronounces “unfounded guesses.”

The date of 1843 was thus brought before the English public without the instrumentality of Mr. MILLER. The same date is in substance adopted by Rev. T. R. BIRKS, Fellow of Trinity College, Cambridge, one of the most able of the English writers, who makes no allusion to Mr. MILLER. He says of the seventy weeks and 2300 days:

“There is plainly a close correspondence between the two visions. The seventy weeks are said to be cut off for certain distinct objects; and this implies a longer period from which they are separated, either the course of time in general, or some period distinctly revealed. Now the previous date includes two events—the restoration of the sacrifice, and the desolation. The first of these is identical in character with the seventy weeks, which are a period of the restored polity of Jerusalem; and hence the most natural of the cutting off is that which refers it to the whole period of the former vision. The seventy weeks are thus separated from the whole interval for the duration of the restored polity until the coming of Messiah, upon whose rejection the predicted desolation, the second part of the main period, begins to be fulfilled. And since the seventy weeks are thus only a part of the numeral period 2,300, the unit of time in the latter must be a natural year. It may be observed, in passing, as a presumptive confirmation of this view, that the excess of 1,810 years (the difference of these periods), reckoned from the usual date of the Passion or the fall of Jerusalem, brings us to the time A. D. 1843–1880; and thus corresponds with those many signs which now intimate to the Church the approaching restoration of Israel.”—*Elements of Prophecy*, pp. 359, 360.

Mr. MATTHEW HABERSHON, a voluminous English writer on the prophecies, in his “*Dissertation on the Prophetic Scriptures*,” went fully into the consideration of the commencement and termination of the several prophetic numbers, and arrived at conclusions, respecting their termination similar to those of Mr. MILLER. He first takes up the seven times of Lev. 26th. On the reasonableness of supposing this a prophetic period he says:

“The celebrated Joseph Mede, who wrote very largely on this subject above two hundred years ago, and whose name is increasing in estimation with students of prophecy, was of opinion that the three times and a half of Daniel, and the same as brought forward by St. John, are but the bisection of a complete number of seven times, which he considered, and I think truly, as the Sacred Calendar, or the great Almanack of Prophecy; and to which he thought all prophetic mention of times in the Scriptures has reference. He also recognizes the captivity of Israel under the four successive Gentile monarchies, as forming this complete period, or great calendar of prophecy; and this he does simply by reasoning *a priori*, and without any reference that I know of to any distinct or definite prophecy connected with the subject. The learned Mr. Faber also recognizes the same principle, and assumes as a datum the mention of ‘seven times’ in Nebuchadnezzar's dream of the great tree, which he justly regards as intimating the whole period of the four tyrannical monarchies, giving his work the title of ‘The Sacred Calendar of Prophecy.’ The Rev. Mr. Digby, Mr. J. A. Brown (author of the ‘Eventide,’) and other writers, also consider the great period of ‘three times and a half’ as only an *incomplete period*—the half of ‘seven times’;—and all who have thus noticed it, have likewise agreed that the complete period refers either to the duration of Israel's captivity, or, which amounts to the same thing, the duration of the Gentile monarchies.”—*Habershon's Dis. Prop. Scrip.* p. 117.

He then, as he says “has, according to the best chronology, fixed the exact time of Israel's final captivity to have taken place in the year before CHRIST 677 or 676; consequently, by adding to this date that of the present year (now 1842 after CHRIST), it will make this captivity to have already lasted 2518 or 2519 years. Now as ‘seven times,’ or 7 multiplied by 360, is 2520, the number of natural years imported by this term, it follows, that at present only three or four years remain to the expiration of this stated period.”—p. 119.

He then gives 1843–4 as the time of their probable termination, in view of which he says: “May we all therefore watch and pray always, that we may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of man.”

The 1260 days he commences in A. D. 584 which he says “receives the strongest corroboration, if not actual confirmation, from the fact, that the above year, viz. 584, forms, as it is required it should do, the MIDDLE POINT of the great period of seven times, or what has been called the great almanac of prophecy.

For instance, considering this period to commence (according to the calculation given in page 124, chapter 6,) in the year 676 B. C., and thereby to end A. D. 1844, the latter half of it, consisting of three times and a half, or 1260 years, must necessarily commence at its bisection, which is A. D. 584.”—pp. 266–7.

Of the 2300 days he says: “I am happy in agreeing with Mr. CUNINGHAME, who says, ‘I am not aware of any more probable era which can be selected for the commencement of the 2300 years, than that which has been chosen by some recent writers, who supposed this period to have begun at the same time the seventy weeks of DANIEL, or in the year B. C. 457, and consequently that it will terminate in the year 1843.’”—p. 307.

One reason which he gives for dating from the decree given to EZRA, is, that, “EZRA's commission is responded to in the year 1843 or 1844, which it will be recollected synchronizes with the termination of the other unfulfilled prophecies already considered, and which it is required it should do.”—pp. 308–9.

To do justice to Mr. HABERSHON, it should be borne in mind, that he understood that the termination of these periods did not bring us to the end, but to the commencement of “the time of the end,” which he thus explains:

“By the time of the end, therefore, we are to understand, that portion of time which is cut off from the Great Calendar of prophecy: that is, from the 2520 years of the seventh chapter; or that portion of time between the first termination of this period in 1844, and the second in 1919. This latter date has been shewn to be what is styled the end of the days, when Christ will take possession of the throne of his father David; and I consider the reason why the termination of the 2300 years of this vision is called the time of the end, is, because at that time Mahometanism, as a power, quietly ends, is cut off. On the contrary, the chronology of the two other periods, both of that connected with the Jews and of that connected with Popery, runs on to the end—that of the seven times of the former, by means of a double termination; and of the time, times, and the dividing of time, of the latter, by a prolongation of the period to one thousand three hundred and five and thirty years, and both ending, according to the above calculations, A. D. 1919.”—pp. 313–14.

His work from which we have copied the foregoing, was printed in 1842, which he conceived to be the year 6018 from creation.

Rev. EDWARD BICKERSTETH, Rector of Watton, Herts, England, says of the time in Rev. 9:15: “The period is reckoned by Mr. HABERSHON from the capture of Constantinople, when artillery was used (Rev. 9:17), with such success by Mohammed II. in 1453; the termination of the Turkish woe would thus be brought down to 1844, or 1843.”—*Bickersteth on the Prophecies*, p. 200.

He farther says:

“If this 390 years commence in 1063, the beginning of the Turkish power, it will bring us to 1453, the height of their power in the fall of Constantinople. And if taken onward, it will bring us to 1843–4, the time of the Turkish empire ceasing to be a woe. It is remarkable that the Sultan was compelled to alter the Mohammedan system of putting to death those who apostatized from the Mohammedan faith, at the beginning of 1844.”—p. 223.

Of the Seven Times of Lev. 26, he says:

“Possibly if these times are connected with cycles, they denote a period something shorter, as 360 days are less than the length of a natural year, or the seven times may be current only. But if reckoned as 2520 years, they would terminate earlier or later, according as we reckoned the commencement of the captivity of Israel, or of Judah. If we reckon the captivity of Israel as commencing in 727 before Christ, Israel's first captivity under Shalmanezzer, it would terminate in 1793 when the French Revolution broke out: and it 677 before Christ, at their captivity under Esarhaddon (the same period when Manasseh, king of Judah was carried into captivity, 2 Kings 17:23, 24, 2 Chron. 33:11,) it would terminate in 1843.”—p. 204.

Of the 1260 days he says:

“On the commencement of the 1260 years, there are considerable differences of opinion amongst Protestant interpreters. The most common modern opinion (that of Mr. Cuninghame, Mr. Gisborne, Mr. Frere, and Mr. Irving,) gives A. D. 533, the date of Justinian's Edict in favor of the Pope; Mr. Faber's commencement is 604; Bishop Newton's, 727; and Lowman's, 756. In the year 584 mentioned by Mr. Brown, Pope Pelagius claimed infallibility, and was assisted in maintaining it by the troops of the empire, and then Rome was abandoned by the eastern emperor. In the author's view, the most probable of the periods is that of the year 533, ending in the French Revolution.”—pp. 211–12.

He adds:

“From whatever date we reckon, we cannot but consider that the time of the end is drawing near, and that awful events of judgment and of mercy are before us. The time of condemnation and salvation as concerns the professing Christian church at large, as well as each individual believer, is hastening on.—This should lead every Christian, on his own part to special watchfulness; on the part of a perishing world to the utmost exertions and prayer; and on the part of the church and the world to come, to peculiar hope and gladness of heart. When these evil times are passed away, the day of millennial glory dawns on the world; (2 Peter 1:19,) or in the words of St. Paul, speaking of the loving kindness of God, in choosing his people out of the world, God's purpose is that in the dispensation of the fullness of times, he might gather together in one, all things in Christ,

both which are in heaven and which are on earth, even in him.”—Ephes. 1:10.—pp. 212–14.

Of the 1290 and 1335 days he says:

“These years date from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up. This is connected also with the time, times, and a half.—v. 7. It is the spiritual aspect of, and the counterpart to, the interruption of the temple service and the daily worship; or the rise of Popery in the Christian church, A. D. 533. From 533, the period of 1290 would bring us to 1822, which is remarkable for the separation of Greece from Turkey; the pouring out of the sixth vial, and the preaching of the second advent. From 533, the period of 1335 years would bring us to 1868, as the commencement of the full blessedness of the earth.”—pp. 223–24.

Quoting from Mr. CLINTON, he says:

“Mr. Clinton, one of the ablest chronologers of the present times, gives an additional period of 132 years to the interval in the time of the judges, on the ground of St. Paul's statement (Acts 13:20). If this be correct, it would bring the year 1864 to the close of the 6000th millennium: 1864 is the date when the 666 years close above, and assigned by Mr. Faber for the time of the end.”—p. 226.

Mr. CUNINGHAME, was more strongly impressed respecting the years 1837–8, than any other time.—His arguments are very mystical. He says:

“Now, as the year 1837 is precisely 48 jubilees from the second taking and ruin of the literal Babylon, in B. C. 516, which was the last year of 48 jubilees from the death of Noah, B. C. 2867, in like manner I am led to conjecture, I will not use a stronger word, that the year 1837, which is the last year of 96 jubilees from the death of Noah, and the last of 48 from the first Passover of the second Temple, and 48 complete from the dedication of that Temple, may probably be the year of the fall of the mystical Babylon. Be this as it may, when I consider the fact which is so completely established in the former chapters of this work, (and for the more full elucidation of which I must refer to the tables,) that all the great revolutions of the church have occurred at the termination of great periods of jubilees, I cannot but be impressed with the deepest conviction that we are at the last hour of the present dispensation, and that the Son of Man is at the door.”—*Fullness of the Times*, p. 160.

“Having arrived at the result that the years 1837 and 1838 bring us to the termination of one of the great dispensations of God, viz., that of the scattering of the power of the holy people, and the beginning of another, namely, that of their restoration, I am compelled now, in like manner, to conclude, that the year 1836 is, in all probability, the end of the dispensation signified in our Lord's words to the Jews, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.”—*Ib. Sup.*, p. 12.

We have not time to lay our hands on all the evidence, that exists respecting the setting of times.—We have given evidence enough to show that Mr. MILLER was not the first or the only one, who has been guilty of this heinous crime. Even Prof. BUSH in writing to Mr. MILLER said:

“I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be very wide of the truth. In taking a day as the prophetic time for a year, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir I. Newton, Bishop Newton, Faber, Scott, Keith, and a host of others who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire about this age of the world, and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines.” “Your results, in this field of inquiry, do not strike me as so far out of the way as to effect any of the great interests of truth or duty.”—*Ad. Her.*, vol. 7, p. 38.

THE TRANSFER OF THE KINGDOM.

BRO. BLISS:—I do not recollect of ever seeing in the ‘Herald’ an exposition of 1 Cor. 15:23–28: “But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

I should like to know what kingdom you think it is that is “delivered up,” and what reign is there spoken of. In short, I should like to know your views of all those verses.

Yours for the truth, J. F. GUILD.

REMARKS.

The kingdom to be delivered is evidently that which has been usurped by Satan, who now reigns as the “god of this world,” the prince of the power of the air, who reigneth in the hearts of the children of disobedience. It is synchronous with Rev. 11:15.—“The kingdoms of this world are become our Lord's and his Christ's; and he shall reign forever and ever.”

This earth is a revolted province. Six thousand years ago, it apostatized from its rightful sovereign, and ever since has paid fealty to a usurper—even Satan, who displayed his kingdom to the SAVIOUR, and insultingly offered what he had usurped, to its lawful King, if worshipped by the SAVIOUR. This usurper is in due time to be ejected from his usurped possession, and cast into the abyss, when the dominion will revert to its lawful sovereign.

The time of this transfer is shown by the context

to be when those who are Christ's are to be made alive at his coming; so that the "end" which then cometh is the end of Satan's rule, when CHRIST "shall judge the quick and the dead at his appearing and his kingdom."—2 Tim. 4:1.

The kingdom is delivered, i. e., reserved from the dominion of Satan, up to God its rightful possessor. Prof. MILLS thus translates the passage:

"Then cometh the end, when he shall re-establish the kingdom to God, even the Father; when he shall subdue all [opposing] rule and all authority and power: for he must reign until he put all enemies under his feet. The last enemy, death, shall be destroyed; for he [the Father] hath [by decree] subjected all things beneath his feet. But since it is said all things have been subjected, it is plain that He is excepted who did subject all things to him.—But when all things shall be [actually] subjected, even then the Son himself shall be subject to Him, who did subject all things to him, that God may be all in all."—Henry Mills, D. D., Prof. Bib. Lit. An. Theo. Sem.—Bib. Repos. Volume 3d, p. 753.

The verb, "shall have delivered up," Prof. BUSH says, is used in the original Greek, "without any personal nominative, but has reference to the purpose of God, elsewhere expressed in his word," and denotes that at the epoch spoken of "the kingdom"—i. e. the rule, power, sway, dominion, which has been so long exercised by these various worldly empires, shall be made over to, and merged in, the kingdom of CHRIST.—Anastasis, p. 374. He gives as the sense of the passage: "Then cometh the end (the grand consummation), when the prophetic announcements of the Scriptures require the delivering up (the making over) of all adverse dominions into the hands of God, or the Godhead (the Father and Son conjointly), to whose unrivalled supremacy every thing is to be made finally subject." It is therefore parallel with the following Scriptures:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44.

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:13, 14, 27.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.—And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."—Rev. 11:15-18.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. 13:41-43.

This is the kingdom for which we are taught to pray, "Thy kingdom come, thy will be done, in earth, as it is in heaven."—Matt. 6:10.

The reign of CHRIST is that which begins when he comes to "take unto himself his great power and to reign," and to put down all opposing rule. This reign the above Scriptures show will never terminate. The question then arises in some minds, How can it be said he will reign *till* he have put all enemies under his feet? Does not that imply that he will cease to reign?

By no means. It is one of the emphatic orientalisms which is indicative of the eternity of his reign. If he shall reign till all enemies are put under his feet, it follows, that afterwards there will be no opposing power to dispute the supremacy with him,—that, the kingdom being rescued from the power of Satan—delivered up again to the dominion of God, the reign of CHRIST will thenceforth continue for ever. The following instances of this use of the word *till*, will explain its meaning here:

"Samuel came no more until the day of his death." Of course he never came again.—1 Sam. 15:35.

"Therefore Michal, the daughter of Saul, had no child unto [the same word] the day of her death."—2 Sam. 6:23.

"His heart is established, he shall not be afraid, until he see his desire upon his enemies."—Psa. 112:8.

"Surely this iniquity shall not be purged from you till ye die."—Isa. 22:14.

"He shall not fail nor be discouraged, till he have set judgment in the earth."—Isa. 42:4.

"Even to [the same word] your old age I am he."—Isa. 42:4.

"Till heaven and earth pass, one jot or one tittle

shall in no wise pass from the law till all be fulfilled."—Matt. 5:18. Does this imply that any part of the law shall fail, even supposing heaven and earth shall pass away?

"Lo, I am with you always even unto the end of the world."—Matt. 28:20. Would he cease to be with them then?

"Until the law, sin was in the word."—Rom. 5:14. It surely did not leave the world then.

Consequently if he shall reign *till* he shall put all enemies under his feet, there will be then nothing to prevent his reigning: it will be then uninterrupted.

PROPHETIC CHARACTER OF THE GREAT EXHIBITION.

What is the Great Exhibition an exhibition of? This is the great question, though it may seem strange to ask such a question, as every one knows that it is an exhibition of the industry of all nations—an exhibition of commerce and civilization—an exhibition of peace and prosperity to the nations of the earth—an exhibition that will increase the rich man's luxuries and the poor man's comforts. Be it so.—But still we ask, what is the Exhibition an exhibition of? And the greatest of all answers remains to be given. It is an exhibition of the fall and rise of man in Paradise. The fall of man is familiar to us all; but we seldom or never hear of his rise. He rose in his fall, and this is what makes his end so terrible.

The world is steadily advancing to a terrible end, and that by knowledge—for knowledge is power, as men say,—and the law of progress must take its course.

Let us hear what revelation says upon this subject. What does revelation say of man's knowledge? How did he come by it? and how does he use it? These are the questions. Oh! of course, knowledge comes from God, it is said, and nothing that comes from him is unlawful, but the contrary. It is true that, "there is nothing unclean of itself." But, then, how came man by this knowledge?—a knowledge by which he vaunts himself—by which nothing is restrained from him—by which he achieves great results through simple means, as he says—by which he advances his condition, makes progress, rises in the scale of civilization, and rides the circle of the earth; in short, by which he imitates God?

In replying to this, from revelation, we light upon a passage which seems not to have been generally understood at all. The answer is:—"By eating of the tree of knowledge of good and evil." The tree of knowledge of good and evil was God's tree, the fruit was God's fruit, which God pronounced, as of all other things which he made, "very good;" and the result of eating of the tree of knowledge of good and evil was to "become as one of us, knowing good and evil," which was said in reality, and not sarcastically, as commentators have it. All this man partook of in the fall; but how was this knowledge acquired? how was it gotten? how did man come by it? He acquired it in disobedience! he got it in rebellion! and he came by it at the suggestion of the serpent! A suggestion prefaced with a lie, as the poet says—

"By mixing somewhat true to vent more lies."

And what said the serpent? "Ye shall not surely die: for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."—Gen. 3:4-7.

All, then, that man got by the tree, he got in disobedience and rebellion against God, and with the aim and intent, like Satan, to be as God. And commentators have dwelt on this to the conclusion of what man absolutely acquired by the tree—the vast resources in himself of which he became possessed, and which he has ever since used for his own honor and glory.

It was not "senses morally exercised to discern good and evil," as we read in Heb. 5:14, that man acquired. Such is never acquired by disobedience; and such was not acquired by the fall. Good, in the sense of what is pleasing to God, is learned in another way. "The commandment is a lamp, and the law is light."—Prov. 6:23. Nor yet was it the knowledge of sin that man got by eating of the tree, for "by the law is the knowledge of sin." This followed of course on the act of disobedience; but it was something that the tree itself contained—that was lodged there—and which it communicated; not moral good, as we speak, for man knew that better before; nor yet was it sin that lodged in the tree.—The tree itself was, with all the other trees of Paradise, "very good."

What, then, was it? It was that which gave man the ability to take himself out of the hands of God, and act for himself—for his own advantage or disadvantage. It was what gave him a physical and

intellectual knowledge of good and evil. So that he could thenceforth fulfil "the desires of the flesh and of the mind," under "the prince of the power of the air," who has rolled on ever since the "course of this world."—Eph. 2:2, 3.

He got a power of knowledge such as God had, so that he could take himself out of God's hands, and act on his own condition, either for good or evil.—It discovered his nakedness, and a means of covering it; a wretched means, it is true, in comparison of God's means, but still a means. And what have all man's discoveries and inventions, whether in physics or morals, been, but a poor imitation of God? degenerating sometimes into caricature, especially as to religious inventions. The wise man describes the fall thus: "God made man upright; but they have sought out many inventions." All his knowledge man turns to his own account; to exalt himself; in short, to be as God.

It was a splendid acquisition, no doubt; but then it was purchased at a cost that spoilt all its glory—the cost of life. Man forfeited life, and got death: "In the day thou eatest thereof, thou shalt surely die," said God. So that with knowledge came sin, and with sin came death; and man, with all his knowledge, is the servant of sin and of death; with all his acquirements, with all his power, he "has no power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war."—Eccles. 8:8.

We cannot see how any one, calmly looking at the passages, can refuse this interpretation of the tree of knowledge of good and evil, and the result of eating it; besides, it is an expression often used in Scripture—not in a moral but physical sense. (See 2 Sam. 19:35; Job 2:10; Isa. 41:23; Amos 3:6; Isa. 7:15.)

Well, then, what followed? Man was driven from out Paradise, away from God; and ever since, his aim has been to make a paradise of the world, and do without God; that is, to use the knowledge acquired by the fall to render himself independent of God, and make the best of it. It is true, that by the sweat of his face he was to eat bread; but even this he turns to his own account, and glories in the works of his own hands. And thus we read—"Cain builded a city, and called the name of the city after his son ENOCH." "CAIN," who "was of that wicked one, and slew his brother;" but he was of that generation which prospers in the world, and desires to perpetuate their name: "They call their lands after their own names, and their posterity approve their sayings, for they do well to themselves."—Psa. 49. And so in CAIN's family we first hear of those arts, the cultivation of which improves man's condition in the world, and renders him happy without God and outside Paradise. JABAL was the father of such as dwell in tents and have cattle; and JUBAL was the father of such as handle the harp and organ; and TUBAL-CAIN was an instructor of every artificer in brass and iron. LAMECH took two wives—the first we hear of such a thing. This was the condition, and these the professions and accomplishments of the family of CAIN. A family that might be styled "benefactors," but they were without God; they were no pilgrims and strangers upon earth. They lived not by faith; they loved the world. Such as lived by faith, passed on, using the world as a place of sojourn, but not as a home; we hear not that they excelled in any of these things. Though they lived long in the world, they lived not for the world: "They lived and loved and died." (Compare Gen. 4th and 5th.) Their lives told the world of another country, "a better and heavenly country."—(To be continued.)

Louisa Quarterly Journal of Prophecy.

THE STATE OF CHRISTENDOM.

These are the two great powers now at work in our Christendom, from one end of it to the other.—We regret to say that it is by far the most influential mind of Christendom that is marshalled under the one or the other of these standards, and not under the standard of a Scriptural Christendom. Many millions in the nations of Christendom apprehend these principles clearly, and avow them without scruple; and many millions more are variously influenced by them, so as to have become lost to the Christianity taught by Jesus and PAUL. In the face of such antagonisms, so strong on either hand, the church of CHRIST has to keep her footing and to make her way.

On the continent, a state of things to the above effect presents itself everywhere. In Great Britain, matters are tending more and more every day towards the same issue. What is worse, evangelical Christians seem to be all but blind to these signs of the times. Amidst every sort of agitation as to the lesser doctrines, or the mere ritualism of Christianity, or as to the best means of upholding and diffusing it, few seem to be aware that there are agencies at work which threaten to put an end to all these broils about Christianity, by expelling the thing itself from the midst of us. Our great Churchmen, above all, cannot afford to be thus inobservant of

what is going on. Nonconformists, too, for the greater part, are far from seeing what manner of persons they ought to be, if the perils of these times are to be adequately met by them. Methodism, unless greatly changed, of which at present we see no sign, may be said to have done its work. Nor have we anything very flattering to say of Congregationalism. The educated, the energetic, the working mind of the community, is becoming more and more lost to our churches, in communion with all other churches. We scarcely touch the mass of the people beneath us, or the minds of reading, culture, and more free thought above us. We do something with the orderly, the well-to-do, and the comfortable people of our time, though even among these the proportion disposed to give heed to our doings seems to be gradually diminishing. Whence these many unsettled, disorderly, and sickly churches? Whence these heavy complaints about the feebleness and inadequacy of our existing ministry, and this small promise of improvement as regards the ministry of the future? The cause, in our view, is simple and apparent! A leaven of scepticism has found entrance into the more instructed and energetic minds of the age, in all grades, leaving small space for thorough religious conviction of any kind, or for that thorough action that might proceed from it. We see this disastrous course of things coming over us so clearly—like a sweep of destiny—that had we the resources of what is called the religious world at our command, we should, we think, feel constrained to appropriate no small part of those means which are now expended with so little apparent result on collateral and distant objects, to this life-struggle at our own door. But from whatever source the means may come, our aim should be to secure a more reasonable maintenance for our Home Ministry—a large increase of our home force, and a more varied adjustment of the means of instruction to the wants of the community.

In these suggestions we must entirely occur.—They set forth points of the highest magnitude, and must enter essentially into any method by which regeneration shall be effected amid the Nonconforming churches of our land.

British Quarterly Review.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wishes of our correspondents.

A SERMON.

BY ELDER L. OSLER.

"The testimony of Jesus is the spirit of prophecy."—Rev. 19:10. (Concluded.)

Another train of thought, leading us to the same conclusion, is suggested by the promise God made to Abraham. It reads as follows:—"And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever."—Gen. 13:14, 15. Paul in commenting on this Scripture says, that Christ was the one referred to as being Abraham's seed:—"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16. Paul again declares, that the entire earth was the inheritance promised: "For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith."—Rom. 4:13. Christ and Abraham were to come into possession of this inheritance at the same time. The promise in Abraham's case has never been fulfilled, as we learn from Acts 7:5: "And he gave him (Abraham) none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." And Abraham never expected to enjoy it until he should reach the regenerated earth, called by Paul "the heavenly country," where the "city, which hath foundations," should be. That Christ never obtained what was embraced in this promise is evident from numerous sayings of his. Instance Matt. 21:33-46:—"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did

ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet."

Here it is distinctly stated, that the Jews recognized Christ as the lawful heir to the land they occupied, and hence their purpose to "kill him," so that they might "seize" "on his inheritance," which they did to their everlasting shame. Therefore Christ said,—"The kingdom of heaven," (or my kingdom) "is gotten by force, and they that thrust men take it."—Matt. 11:12. He therefore went away from his vineyard, or inheritance, for a season, as a wronged and insulted heir, to wait for the appointed time of the Father, when he will come to despoil the spoiler, and receive the "utmost parts of the earth for his possession," as his lawful right, and enjoy it with Abraham, and all the faithful, forever. But when Christ comes to receive the promised possession, he will come as the seed of Abraham, and the Son of God; and hence he will partake of the nature of God. Thus we find his lineage traced back to Abraham:—"The book of the generation of Jesus Christ, the son of David, the son of Abraham."—Matt. 1:1. And hence the necessity of Christ appearing in person, to receive the promises God has made to him, and have fulfilled by him what is promised to the church of God relative to the future state.

The covenant which God has made with David, presents another strong proof that the foregoing conclusions are correct. The covenant is this: "And when thy days (David) be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it away from Saul, whom I put away before thee. And thy house, and thy kingdom shall be established forever."—Sam. 7:12. Who is this individual who is to be the son of David and son of God, and by whom the throne and kingdom of David are to be perpetuated forever? In Heb. 1:5, 8 we have the following answer:—"For unto which of the angels said he (God) at any time, Thou art my son, this day have I begotten thee? And again: 'I will be to him a father, and he shall be to me a son. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.' From this we learn, that Christ is the Son of God, whose throne is to be forever; and in Luke 1:30-33 we read:—"And the angel said unto her, Fear not, Mary; for thou hast found favor with God; and behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Here the two-fold nature of Christ is clearly recognized, and his genealogical descent from David brought to view, and his consequent claim to David's throne established. Nothing can be clearer than the fact which is here settled, that Jesus, as a lineal descendant of David, is to resume the reigns of government, and perpetuate the kingdom of Israel eternally. If this point needs further confirmation, we have it in the following: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and he shall execute judgment and justice in the earth. In his days shall Judah be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Again: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this."

No one can possibly mistake the direct reference here made to Christ, who was to be first "a child born," and then become the "Prince of Peace," upon whose shoulder the responsibility of David's kingdom was to be placed, and by whom it was to be ordered and established, time without end. To make it manifest to all, that I have not drawn an unsound conclusion relative to the literality of Christ's coming to reign over the kingdom of Israel, I will give the words of the Holy Ghost, as spoken by Peter:—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and that his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption."—Acts 2:29-31. The question now to be settled on this point is, has Christ ever enjoyed his rights to David's throne, according to the unfailing covenant God made with David? We will see. The Lord promised David an unbroken succession of kings, from his own royal house and blood, who should perpetuate his government until the heir eternal should come, on condition:—"And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein; then there shall enter into the gates of this city kings and princes sitting upon the throne of David, riding in

chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the places of Jerusalem, and it shall not be quenched."—Jer. 17:24-27.

But if this condition was not regarded, he was to cut off the succession, and let the throne remain vacant until that King should come, who should establish judgment and justice in the earth. Agreeable with these facts, we find that the Lord allowed the kingdom of Israel to continue by an uninterrupted line of David's seed until the days of Zedekiah; concerning whom Jehovah said, "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is: and I will give it him."—Ezek. 21:23-27. Here the seed royal was to be cut off, and David's throne remain vacant, until the one should come to whom it legitimately belonged; and upon whose shoulder the keys of (or the power to open and shut) the kingdom were laid. Time rolled on, from the period of Zedekiah's dethronement until Christ came; at which time he presented to the Jewish people his claims to the throne of Israel. After having gone over the cities of Israel with the twelve and the seventy, proclaiming the kingdom of God at hand; and having been rejected almost everywhere, he finally entered Jerusalem, to offer to the heads of the nation the privilege of accepting deliverance from their enemies, and a restoration to their former immunities. This was on condition that they would acknowledge his right to the throne of Israel. But they indignantly refused to have him their King, or to acknowledge that he was to be the restorer of David's fallen throne. Hence "Jesus wept over their city," and said,—"That the things which belonged to their peace" (nationally) "were then hid from their eyes." For their city should be levelled with the ground, and they scattered among the nations, because they would not receive him as their Messiah and King. They continued their hostility to Christ, and his claims, until the time of his death. When Pilate brought Jesus before them, and "sat him in the judgment seat," he said, "Behold your King!" They cried out, "Away with him, away with him, crucify him." "Shall I crucify your king?" inquired Pilate.—"We have no king but Cæsar," was the indignant reply from the Chief Priest. And thus they raved against their own interests, and the heaven established claims of their rightful Sovereign; until in their cruelty and madness, they bore him along via doloroso's rugged course, until Calvary's rocky eminence was reached, where in dying agony the Son of David and the Son of God cried out, "It is finished," and yielded up the ghost. We now have seen that to Christ belongs the throne of David, and that he did not receive it at his first advent; and certainly he has not obtained it since his departure from the earth. When then will his rights be regarded according to the "sure mercies of David?" Christ himself informs us by the following: "As the people were attentive, he added this parable, because he was nigh to Jerusalem, and they fancied the reign of God would immediately commence: A certain nobleman went abroad to procure for himself the royalty, and then return; and having called ten of his servants, and delivered to them ten pounds, he said, 'Improve these till I return.' Now his citizens hated him; and sending an embassy after him, protested, 'We will not have this man for our king.' When he returned with royal power, he commanded those servants to be called to whom he had committed the money, that he might know what every one had gained."—Luke 19:11-15.

Christ here represents himself as an injured and insulted king, who was necessitated to go into a far country from his own people, before he could obtain what in justice was his. He goes, and obtains the kingdom promised, and then returns to "destroy those who would not have him to reign over them," and reward his faithful ones. When he thus comes, says Paul, it will be, "the appearing of our Lord Jesus Christ, which in his times he will show who is the blessed and only potentate, the King of kings, and Lord of lords."

Thus we see, from these trains of thought, that Christ is yet to come as the "seed of the woman," and the "seed of Abraham," and the "seed of David," and the "Son of God," in order to fulfil the promises Jehovah has made in relation to chaining or "destroying the power of the devil," redeeming the earth from the curse, and "restoring the kingdom of Israel," and reigning over the "whole house of Israel," glorified in a regenerated earth.

Now, if there needs any further confirmation on the point of Christ's personal coming and reign, we may obtain it from the terms employed, when his coming is spoken of. For instance, we read, "that the Son of Man shall come." "And they shall see the Son of Man coming in the clouds of heaven."—"When the Son of Man shall come in his glory," &c. Now, who is this "Son of Man?" Christ proposed a similar query on one occasion to his disciples:—"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. 16:13-17. But they never dreamed that the "Son of Man" was a providence, a judgment a spirit, or

any thing of the kind. Peter's answer, which was approved of by the Saviour, settles the question, that the "Son of Man" was "Christ the Son of the living God." And thus as Christ, the Son of the living God, he will come to reign. Again: The word "coming," as used in reference to Christ's return to earth, is another proof of his literal appearing; as much so as the same word employed when speaking of the "coming" of Stephanas, and Fortunatus, and Achaicus, meant their "parousia" to Paul. The word "reveal," conveys the same idea. We are assured, "That the Lord," not the Lord in a metaphor, but "the Lord Jesus shall be revealed from heaven." Shall be revealed to the sense of sight, so "that every eye shall see him." Because, it will be the "Lord himself" who "shall descend from heaven." It will be "Jesus Christ," whom the "heaven received." A personage that the heaven had never received up to that time; but who shall remain in the heaven until the times of restitution, when he will be "sent from heaven," as the great object of prophecy, and the final accomplisher of what the prophets have spoken since the world began.

In taking this view of the subject we have been discussing, we are sustained not only by the positive proofs which have been adduced, but by the plain and unambiguous reading of the word of God throughout; by a harmony of that word, by a sound and consistent scripture exegesis, and by the unanimous voice of the church of God, in its purest and brightest days, from the days of Abel until the present hour.

We say, therefore, that if the church would retain her "one faith," "stand fast in one spirit, with one mind striving together for the faith of the gospel," "earnestly contend for the faith once delivered to the saints," and act in harmony with the "spirit of prophecy," they must be looking for, and earnestly desiring the coming of that same Jesus, who ascended from Olivet's summit, accompanied with the heavenly hosts; and who shall "so come, in like manner as he was seen to go into heaven."

Finally, my brethren, though this faith may cost you honorable standing in society, your worldly interests, your life, as it did many of the noble prophets, and primitive saints who have cherished it, yet the end of it is an unfading crown, an everlasting kingdom, a holy city, eternal life, and a far more exceeding and eternal weight of glory.

BEHOLD, HE COMETH!

BY MISS H. M. JOHNSON.

With flaming sword and shining train,
Behold the Lamb that once was slain;
He comes with glory on his brow;
He comes, but 'tis for vengeance now.

He comes, but not with bloody form,
He comes 'mid wreathing flames and storm,
While suns and stars their faces hide,
Before the mighty Crucified.

He comes, he comes! no crown of thorns,
But victory now his head adorns;
Where angel-pinions brightly gleam,
Behold the humble Nazarene!

He comes, he comes! thunders resound,
The trumpet peals its awful sound;
He comes, he comes! and earth, aghast,
Trembles beneath the dreadful blast.

He comes, and lo! the mighty, great,
Of haughty heart and lofty state,
In terror seek a hiding place,
To hide them from the Judge's face.

He comes, he comes! loud anthems ring,
And Zion joyfully hails her King;
While all her children proudly rise,
And mount to meet him in the skies.

He comes, he comes! death's icy bands
Are torn asunder by his hands;
He comes! the dead forsake the tomb,
And earth regains its Eden bloom.

He comes, he comes! the tyrant's sway,
And despot's power, will pass away;
While Zion sings in joyful strains,
"Jesus, our great deliverer, reigns!"

LETTER FROM W. WATKINS.

DEAR BRO. HIMES:—You will be pleased to learn that Bro. Gates visited Baltimore recently, and proclaimed, as in times past, to great acceptance, the glad tidings of the coming kingdom of God. Baltimore Adventists, who for years have esteemed him very highly in love for his works' sake, were greatly rejoiced to see his face once more. The sight of him brought vividly to many minds the scenes of our mutual trials and triumphs in the glorious campaigns of '43 and '44. And it must have been peculiarly gratifying to him to find that there was still a remnant who had not lost sight of the blessed hope, and around which there seemed a prospect of gathering anew some of the scattered materials of better days. The attendance was respectable. Strangers listened with candor, seemed deeply interested, and were doubtless edified. An impetus has been given to the good cause. It need not—it ought not—to retrograde. The good work renewed should, if possible, be followed up by faithful and efficient exhibitions of the present truth—"the faith which was once delivered to the saints."

Knowing something of the natural and salutary effects of the Advent doctrine upon the heart and life; knowing that it is a panacea for the innumerable and otherwise incurable ills of humanity, I most earnestly desire its universal proclamation, and to have it find a deep lodgment in the hearts of the people of God everywhere. The accomplishment of this desirable object would be greatly facilitated were Adventists, at all times, in all places, and under all circumstances, to carry out primitive Christianity in all its legitimate bearings. Who does not see, that in this degenerate age they occupy, religiously, the most elevated, the most responsible position possible. They are, indeed, like a city set upon a hill, which cannot be hid. They are read and known of all men.

It is the design of Heaven that they should be. Scoffers may affect to pity their credulity and fanaticism; they may ridicule their faith and hope, but they will make no allowance for a want of consistency between their profession and practice. They expect more from Adventists than they do from ordinary professors. Do we profess to be looking "for a city which hath foundations, whose builder and maker is God?" Then they expect us to "love not the world, neither the things that are in the world," but to live as "strangers and pilgrims on the earth." Do we profess to look for and love the appearing of the Lord Jesus Christ? Then they expect us to carry out in our lives, irrespective of the smiles or frowns of our fellow creatures, every iota of Christianity, "that we may be found of him in peace, without spot, and blameless." These expectations of our opponents, under the circumstances, are just and reasonable; and I should rejoice exceedingly could I be persuaded that Adventists everywhere fully appreciated their position, the high moral ground they occupy, and exhibited, in this regard, an example unexceptionable, worthy the commendation and imitation of all. Such an example of uncompromising Christian fidelity would inevitably bring persecution; but it would just as certainly bring spiritual prosperity. The Adventist who has not the spirit of a martyr, is not worthy of the name.—"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." The example recommended would stagger abounding infidelity; it would put to shame that pseudo Christianity, which ingloriously lowers the standard of the Saviour to conciliate popular esteem,—a Christianity "having the form of godliness, but denying the power thereof,"—a characteristic of the last days. It would elicit the approbation of good men throughout Christendom; nay, it would secure for us, in the great day of the Lord, the best of all praise, and the richest of all rewards: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Baltimore (Md.), Aug. 28th, 1851.

RICHMOND TENT MEETING.

We are happy to be able to inform the friends of Zion, who were not present at this meeting, that it was a season of much interest and profit, not only to those who are looking for speedy redemption, but to many others, if we are allowed to judge from their testimony and attention.

According to the notice, the Big Tent was pitched on the 20th ult., on a good spot, selected for the occasion, and all things being in readiness, the services were commenced at 7 P. M. Bro. Edwin Burnham addressed a large audience from Rom. 1:16, on the subject of the gospel of Christ. A more timely and attracting discourse for such an occasion, we think could not have been given. As to the merits of the preaching during the week, I will only say, there was abundant evidence that our ministering brethren came to us "in the fulness of the blessing of the gospel of Christ." While the word dispensed exhibited many of the great principles of God's revealed plan of redemption,—the fundamentals of the Advent faith,—it was truly practical in its application to our relation to the judgment, and we can but believe that much good will be the result from this effort to save our fellow men.

During the whole week the meeting increased in numbers and interest. We were happy to see, that the attention of a large mass of the inhabitants of that flourishing village was induced to come out and listen with much interest, to the all-important truths that have animated and cheered so many of the weary saints in this day of apostasy and blindness. May the blessing of God rest upon them; may they be led to embrace the truth in the love of it, and gain the city of our God.

Our meeting was conducted in the most perfect order, and was free from all disturbers. We were made glad to see, that most of the strangers who came to see us respected the place as a temple of worship, and conducted in a most becoming manner. There is reason to believe, that some of them received the truth into good and honest hearts. Were we living in other days than those in which the public mind is filled with fables, and the heart drunken with error, we should expect great results from such powerful influences; but as we are in "perilous times," and our message is one that strikes at the root of all pride and human greatness, leaving no room for the exercise of worldly ambition, it is not to be expected that we should be received by worldly men, either in or out of the churches. But we are blessed by the assurance, that the hearts of many of God's people were comforted, backsliders quickened to duty, and many more, with other sinners, made to tremble under the conviction that the day of judgment is at hand. It is hoped that the public mind is much changed in relation to our hope, and disabused of impressions regarding our character and object, so that a door may be opened for usefulness among those who heard. There were a few leading ones, however, who stood off, evidently to show their disrespect to the doctrine we advocate.

Our brethren from abroad—some of whom came from a distance of sixty, seventy-five, and one hundred miles—were mostly "joyous in hope," united in faith and love, and enjoyed with us some precious seasons in our prayer-meetings. All were of one heart and one mind, and their love for the truth did not consist in words only, but in deed and in truth, for by their faithfulness the expense of the meeting was amply met; and we are of the opinion, that two or three more such meetings might be sustained in Maine to great good, if all were awake as these brethren were. It is to be much regretted that so many sleep under the echo of the alarm that they themselves so faithfully gave a few years ago, while others have turned their attention to other matters, and have lost their relish for the "blessed hope;" they seem to have lost sight of its importance, and appear desirous of burying it under less important matters of faith, ceasing to make it a distinct object, for reasons best known to themselves.

Brethren, let us arise; let the proclamation of the coming judgment exert its proper influence upon us, and lead us to labor untiringly for the salvation of

souls. Let us follow up the influence of this meeting, and push the battle hard until Jesus comes to reign with us in his heavenly kingdom.

I. C. WELLCOME.

LETTER FROM O. D. EASTMAN.

DEAR BRO. HIMES:—I am here on this lonely isle, deprived of the privilege of meeting my brethren, in whose integrity, friendship, and counsel, I have been happy to confide, and whom now it gives me great pleasure to remember; but I am contented and happy, because I came to try to do good, and am anxiously looking for a better country. I rejoice that through mercy and grace I am looking for Jesus, that I have the word of God here, which is more precious than gold, and can offer my prayer to be remembered by our heavenly Father, who ever delights to hear and bless those of a contrite and humble spirit.

The "Herald" contributes to my happiness, as it refreshes my mind with truth, and reminds me of those I love.

Permit me to say, the "Isles of Shoals," seven in number, with about one hundred and twenty inhabitants, are about twelve miles from the city of Portsmouth, N. H., and are a place of considerable resort during the warm season.

There are many things here, as in other places, to instruct a reflecting mind, by observing the wonderful works of God. The great variety of fish caught (as that is the occupation of the people)—and the rocks—the shells—the sea-birds—and the wide ocean—all, all, speak of God. The shattered rocks show signs of age, and nature seems to groan, When will the restitution come?

I will farther say, I am endeavoring to do all I can for the good of this people. We have meetings every Sabbath, when from forty to sixty are usually present, and a Sabbath school of about twenty children. We try to teach them the Scriptures, and to sing, and what other good we can. I have a school during the week of about the same number, all of which gives me much labor, but I hope it will not be altogether in vain. I have distributed some tracts, and visited from house to house, talked and prayed with them, hoping that God may bless some.

Our school has been visited by several persons from Newburyport, Portsmouth, Concord, N. H., and some other places.

Rev. Mr. Peabody, of Portsmouth, to whom the people owe much respect, for his interest in their welfare, spent some time in it, gave much good counsel, and wished us prosperity and success in our arduous labor. Also Gov. Dinsmore, of N. H., with several other gentlemen, called to see our little school. I desire an interest in the prayers of my beloved brethren, that God may give me wisdom, grace, and strength to do my duty to all, and present the truth as it is in Jesus. I do believe the coming of the Lord is at hand, and that it is the great truth, with all others connected with it for a preparation, to be proclaimed to this last generation. O how solemn,—how glorious to the righteous,—how dreadful to the wicked. O Lord, help us to be ready. I trust God's people sympathize with you in your severe trials. Be not discouraged, the Lord will protect his people.

With what emotion of soul can we sing and utter the sublime and heaven-like sentiment of that beautiful hymn, so characteristic of the spirit of all who truly look for our Lord Jesus Christ:

"Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above."

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,—
Our comforts and our cares."

O, I long to be ready when that illustrious day shall come. My love to all. Yours in hope.
Gosport (N. H.), Aug. 30th, 1851.

Extracts from Letters.

Bro. W. H. FERNALD writes from Lewiston (Me.), Sept. 1st, 1851:

DEAR BRO. HIMES:—We rejoice to know, that the interest created in the hearts of God's people by the labors of our lamented Bro. Miller, yourself, and a host of others, relative to our Lord's coming, continues unabated. More than in all things else have the elect ever been interested in our Lord's second coming, and the events connected therewith; and in their hearts the blessed hope of our Lord's appearing lives, yes, it lives, and the response from the hearts of thousands of tried ones is, as when first they heard the glad news of a coming Saviour nigh, "Even so, come, Lord Jesus, and come quickly." The doctrine of our Lord's second coming, together with the evidences of its nearness, prompt to action all of those graces, the lively exercise of which determines our calling and election. Shall we then abandon principles which lead to results so glorious? Never! Instead, we should contend the more earnestly for the faith once delivered to the saints. It would seem that it had never entered into the hearts of some that "the grace of God, that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." To all such as claim to be ignorant of this fact, we would recommend that they become familiar with the third chapter of the second epistle of Peter, which teaches us, besides looking for the Lord, to look for new heavens and a new earth, wherein dwelleth righteousness.

We visited our brethren in New Hampshire, in company with a brother from this town, and attended the tent-meeting which commenced at New Durham Ridge on the 20th ult. There was a good attendance, and the best of attention was paid to the word preached. We doubt not that much good will result from this effort. We found some brethren and sis-

ters in Alton who were attending to what "the Spirit saith unto the churches," expecting that when Christ, who is our life, shall appear, they also shall appear with him in glory. Your brother in Christ.

Sister E. M. TRIPLETT writes from Lake Providence (La.), Aug. 18th, 1851:

DEAR BRO. HIMES:—I wish to write a few lines, that you may know that I still like the "Advent Herald." It is a great comfort to me to have it to read, and to learn that the great and glorious work of our blessed Saviour is going on. O, I firmly believe in the Advent doctrine, and I hope, by the grace of God, that I may be prepared to receive my blessed Saviour with joy and gladness. I have set apart one hour every day to pray for a revival of religion here and everywhere; for I long to see his kingdom come, and his holy will done on earth as it is in heaven.

I am very sorry that you have had to pass through so many severe trials; but I rejoice to see that you have come out triumphantly. May the Lord still sustain you, that you may hold out to the end.

I sympathize with my friend J. G. White in his wishes for an Advent preacher to come here; I should like very much to hear one preach. But the Lord's will be done, for he knows what is best for us. Let us watch and pray, as we are commanded in the Bible, until our Saviour comes. Let us unite our prayers together for the coming of our glorious King, and that we may be received into his heavenly kingdom. May the Lord revive us, and make us more faithful than we have been in time past. My prayer also is, that the love of God may abide with you, and comfort you unto his everlasting kingdom.

Sister A. REDFIELD writes from Middletown (Ct.), Aug. 30th, 1851:

DEAR BRO. HIMES:—My mother was among the first in this place who subscribed to your paper; and I thought that it would, perhaps, be some consolation to you in your trials to know that there have been and still are some who approve of your straight-forward and unyielding course. My mother, who possessed a discriminating mind, and always thought for herself, believed that you and Bro. Miller were engaged in conscientiously performing what you considered to be your duty. She respected you both as sincere and upright Christians; and if any one dared to speak slightly of either in her presence, they were sure to meet with a pointed reproof. She never heard either of you preach, nor saw you, yet she was informed of the substance of your discourses when here, and took much interest in reading your writings. To the scoffers, who would call Mr. Miller a prophet, or say that he claimed to be inspired, she would say that he never pretended to either, but was merely giving his views of scriptural prophecy, and why were they not able to refute him? I have frequently heard her ask, what harm this doctrine had done to the inhabitants of our place who believed it? Were not those who believed it upright Christians, as formerly? or had this doctrine a tendency to make them more careless in the discharge of duty? These questions, and others of a like nature, she would invariably put to gainsayers, until they would be completely silenced by their own convictions of truth. But she is gone, having peacefully departed this life on the 19th of last January, in the 79th year of her age, and in possession of strong faith and confidence in God. This was the second time since my embracing the Advent faith that I have stood by the dying bed of loved ones. In 1845 my heavenly Father was pleased to take from me a most promising son, who had just entered his 17th year. When I saw him prostrated on the bed of affliction, I hoped that the Lord would spare him to me,—would save me from this cup of sorrow; but I dared not to ask him to do so, although I felt that losing him would crush fondly-cherished hopes. When offering my petitions to God, the language of my heart was, Thy will—thy righteous will be done! He was fully prepared for the change, and died in triumph. During an illness of three weeks, I never knew his faith to fail for one moment. His last words were, "Mother, I am going! Glory! glory! glory!"

Bro. W. H. MAULL writes from Bloody Run (Pa.), Aug. 27th, 1851:

DEAR BRO. HIMES:—Having a few moments to spare, I now attempt to redeem my promise to some of my friends in Ohio. The Lord has opened a door of access to the people in these parts. Here Brn. Theobald, Miller, Lane, and Proctor have labored and suffered, amid great opposition; but I have met with kind greetings and wishes of God speed, by most all who bear the Christian name. For all the days, excepting one, we had meetings, and on last Sunday the congregations were so large, that we had to hold our meetings in the grove.

The brethren here desire me to say, that they are willing to support a minister that believes the new heavens and earth are to be the inheritance of the saints. Such a minister would find many friends here. Your brother, looking for that blessed hope.

Bro. J. EVANS writes from South Newbury (Vt.), Aug. 26th, 1851:

DEAR BRO. HIMES:—Permit me to say, that Bro. A. Sherwin preached in our place on the Sabbath, Aug. 10th, and baptized one. It was a time of interest. Bro. Sherwin has been successful in removing much of the prejudice that has heretofore been a strong barrier in our way. Some who had said, before Bro. S. came here, that they were afraid the preaching of such a doctrine would scare the children, &c., now acknowledge that Bro. S. preached the gospel in its purity. Yours in hope.

Bro. T. M. PREBLE writes from East Weare (N. H.), Sept. 4th, 1851:

Bro. HIMES:—Since I wrote you last, I have enjoyed more in laboring in the cause of our soon coming Lord—and have seen greater effect attend our labors—than at any other time since the fall of 1844.

I have recently baptized twelve—four in Bradford, two in this place, and six at the camp-meeting in Northfield. I have never seen the time when there was a greater call for help than now,—it comes from all quarters. I feel my whole being in the work, my mind being settled in the truth.

Bro. J. CRAIG.—Bro. F. R. COOK writes from Clinton (Mass.), Sept. 4th, 1851:

Bro. HIMES:—Duty compels me to address a few lines to you in regard to Bro. Craig's situation.—Since you was here with the rent, he has lost one of his children, and the expenses attending the circumstance have left him in a very destitute condition. It is hoped that the brethren will not fail to remember this afflicted brother.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Westminster, Aug. 15th, 1851, ABEL WOOD, aged 65 years. The advent at hand was the faith, the contemplation, the joy, and the song of our departed brother. He embraced the faith in 1842, while attending the ministry of Bro. Hervey, and by reading the lectures of Father Miller. Fully convinced of the divinity of this doctrine, that it was abundantly sustained by the prophecy of God's word, and accompanied by the energy and power of the Holy Ghost, he was enabled to take his stand to follow the Saviour in this crowning message of the Bible, as fully as he had endeavored to follow him in the other portions of his teaching; and thenceforward, to the day of his death, he maintained an unwavering decision, and a persevering effort, through evil as well as good report. Our brethren will recollect his presence at our Conferences, his voice in singing, prayer, and exhortation, and his readiness to bear his share of the burden in the cause. His last opportunity with his brethren on earth was at the Clinton tent-meeting, which he enjoyed in an elevated state of mind. There we heard his last public request, which was in behalf of his unconverted children, that they, and all the unconverted children of believing parents, might be remembered at the throne of grace. He returned from this meeting to renew his effort in behalf of his children and dear friends, (as we believe,) but his work was done. Though he would like to have done more, he felt that he was accepted through Christ in what he had done, and that he was now going to be with the Lord. To the suggestion, "You will soon be with your Saviour," he replied, "Yes, and the sooner the better." "Precious in the sight of the Lord is the death of his saints." S. HEATH.

DIED, in New York, Sept. 1st, of dysentery, Sister NANCY ANDREWS, aged 56 years, formerly of Westboro', Mass. Her sickness was short, and although severe, no immediate danger was apprehended until a short time previous to her decease. Her mind was calm, and she appeared entirely submissive to the will of God, with whom she had secured a peace that the world cannot give. In conversation with her friends, she made known her willingness and readiness to cheerfully obey the dread summons, and the last she was heard to say was, "I shall soon see Jesus." Our little church here feel our loss; for her life being exemplary, of course her place in our assembly was seldom vacant, and her consistent liberality could always be relied upon. Sister A. heard and believed the Advent doctrine in its early stage, and continued firm in the faith until death ended her earthly career. We sorrow not as those without hope, for we expect to see her again in the kingdom of our blessed Lord. In the absence of Brn. Robinson and Jones, it devolved upon me to attend the funeral. It was a solemn time, and God grant that all who were present may lay it to heart.

J. CROFFUT.

DIED, in South Boston, Aug. 5th, of disease of the heart, CHARLES A., infant son of N. A. and RHODA A. APOLLONIO, aged 12 days.

AGENTS FOR THE HERALD.

Albany, N. Y.—H. H. Gross, 44 Elm-street.
Auburn, N. Y.—H. L. Smith.
Buffalo, " W. M. Palmer.
Brattleboro', Vt.—B. Perham.
Cincinnati, O.—Joseph Wilson.
Clermont, Vt.—S. Foster, Jr.
Detroit, Mich.—L. Armstrong.
Edgington, Me.—Thos. Smith.
Glenville, N. Y.—S. Ellis.
Hallowell, Me.—I. C. Wellcome.
Hartford, Ct.—Aaron Clapp.
Hewletton, N. Y.—W. D. Ghoslin.
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I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

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THE ADVENT HERALD.

BOSTON, SEPTEMBER 13, 1851.

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The Advent Herald.

THE TERMS.—The terms of this paper have always been in advance. Hereafter, when not paid in advance, the paper will be at the rate of \$2 25 per year. When paid promptly in advance, one dollar will pay, as heretofore, for six months.

CLOSE OF VOL. VIII.—The present volume will contain but twenty numbers, so that it may close the last week in December, and the next volume commence with the first week in the new year.

As \$1 pays for twenty-six numbers, 77 cents remitted in advance will pay for the present volume, or \$1 will pay for this volume and six numbers of the next. Those wishing to make their payments even with the volume, can remit accordingly, or order for the balance of the dollar the *Children's Herald* for one year; or other publications from the office.

If not paid till the end of three months from the commencement of the volume, \$1 will only pay for twenty-three numbers.

ARRANGEMENTS.—Those indebted for past volumes, will confer a great favor at the present time, by making prompt remittance of their just dues.

REMITTANCE.—The best way to remit money, is for each subscriber to enclose his money in a letter and send it direct to this office, pre-paid. If it is sent by letter to an agent, he would have to write another letter to the office—making double risk. Most of our agents act without remuneration. Where we have to pay an agent for remitting, we charge the expense to those who thus remit—it being for their accommodation: our terms being, \$1 in advance, at the office.

Particular Notice—To Canada Subscribers.

Last week we gave a notice in relation to Canada subscribers, which a farther arrangement with the post office in Boston will enable us to modify with those who pay in advance.

The Postmaster here will permit the postage to be paid in advance to the line, on the same terms as if paid at the line. So that those who send us the money in advance, with the means to pay their postage in advance, will be able to get the *Herald* in Canada East for \$1 20 cents for six months, or in Canada West, for \$1 30.

We cannot pay the postage in advance, only for those who furnish the means so to do; because if we should pay in advance for a quarter for those who may discontinue it before the time it would be a loss to the office without any advantage to anybody. Therefore on those not paid in advance we should have to pay one cent as before on papers to Canada East, and 2 cents on papers to Canada West, which is 52 cents a year to the former and \$1 04 to the latter. The best way for all concerned therefore, will be for each one to pay in advance for the paper and postage, as long as they wish for it, with the expectation that it will cease coming when that time expires.

PLEASE TO TRANSLATE.—On our exchange list we have several German papers, of which we cannot read a word, but send in exchange at their request. One of these, called *Der Volksfreund* has sent us a copy, with an article headed "Die Getheite Landfarte," which is marked with a pen for our especial perusal—and perhaps with the expectation that we will copy. But alas! it is all *Deutsche* to us. We gaze at its mystical words, but cannot con their signification, and so must live in ignorance of the purport of the article.

THE NEW HAVEN (Vt.) TENT-MEETING.—This meeting has just closed. There was a large gathering of the Adventists of the entire region, and the whole meeting was one of surpassing interest. A good hearing was accorded to the speakers, from strangers and Christians of other denominations, which we have reason to know will not be in vain. Bro. Jones, Pearson, W. Burnham, Bentley, Morgan, Buckley, Bosworth, Wyman, and others, were present, and participated in the services. A full account of the meeting will be given next week.

I start in the morning for Champlain. All are in good health and spirits. J. V. H. Sept. 7th.

LOST, at the camp-meeting held last week at Northfield Farms, a bundle containing a cloak and a little child's clothes, &c. Whoever may find it, or any articles belonging to it, is requested to leave the same at Bro. Anson Gage's, near the ground. SAMUEL EVERETT.

North Leverett, Sept. 2d, 1851.

Bro. A. CLAPP writes that the camp-meeting at Winstead was one of the best that he ever attended. A large concourse of people assembled daily, and union, harmony, and love prevailed.

Finale of the Cuba Foray.

The following are the particulars of the capture and execution of Gen. LOPEZ.

On Saturday, the 30th ult, the news reached Havana that Lopez and his forces had been captured. Never was news received with more joy and apparent satisfaction. It was a day of jubilee and rejoicing; in the evening the principal buildings in the city were illuminated, torchlight processions formed, &c. The next day (Sunday)—which is generally a holiday there—was doubly so now, in honor, as they said, of the victory of the Spanish troops. Guns were fired from morning to night. Shouts and vivas for Concha, the Captain General, and the Queen, were continually offered. Lopez was shot in effigy in different parts of the town. He was dressed in the full uniform of a General, and under his left arm was a game-cock, and in his right hand a pack of cards. The rabble amused themselves by shooting at the effigy all day.

It was expected that his execution would take place in the Campo de Mar, a large parade ground, and the Spaniards anticipated a fine glorification. But they were doomed to disappointment, for the execution took place in front of the Moro at an early hour in the morning, and not a great many, except the soldiers, were present.

On Monday morning, Sept. 1st, at dawn of day, a platform, perhaps ten feet high, was erected on the flat space opposite the Moro. Projecting up through the platform to a distance of perhaps five feet, was a strong wooden post, four

teen inches in diameter. To this was fastened the instrument of death—the *garrote*. A stool is placed up against the post, on which the prisoner sits, and an iron collar is then clasped round his neck, which fastens him immovably to the post, and then a screw, having long arms, also attached to the post, is by one turn forced into the neck of the prisoner, producing instant dislocation and death.

The troops were assembled at the appointed time, as indicated in the order. Just previous to 7 o'clock, all the American prisoners were brought out and arranged on the Moro, so that they could witness the end of their leader.

At the appointed hour Lopez was brought out, his person enveloped in a white shroud. After ascending the platform, which he did with a firm step, the executioner removed the shroud, and there stood the General, in his full military uniform, before the assembled multitude. His appearance was calm, dignified, and heroic. Not a muscle quivered. He looked upon the preparations of death unmoved; his countenance changed not, and his whole bearing was firm and manly.

The executioner now removed his embroidered coat, his sash, cravat, and all the insignia of his military rank, in token of disgrace. The General, with his hands tightly bound together in front, then stepped forward, and in a clear, strong voice, slowly spoke to those around as follows:—"I pray the persons who have compromised me to pardon me, as I pardon them. My death will not change the destinies of Cuba."

The executioner, who stood a little behind, here interrupted him in an insulting tone, "Come, be quick, be quick." The General turned his head partly around, fixed his eye on the man, and said sternly, grating his teeth, "Wait, sir." He then continued: "Adieu, my beloved Cuba! Adieu, my brethren!"

The General then stepped back, and seated himself on the stool, the executioner standing on one side of him, and a priest, with a crucifix and taper, on the other. The collar was then placed around the prisoner's neck. The priest now placed the crucifix between the General's hands, and just as he was in the act of inclining his head to kiss it, the executioner swung the fatal screw, and the head of the unfortunate man at the same instant dropped forward, touching the crucifix. He never moved again. There sat the body of one of the bravest men that ever breathed, but a moment ago alive, now a ghastly corpse.

The execution was conducted in the most orderly manner, and in perfect silence. No shouting, or any other exhibition of applause, was manifest. Beyond the circulation of the announcement of the execution, there was no excitement during the day. Immediately after the execution, the body was taken down and privately buried.

Lopez was captured on the 29th, just seventeen days from his landing. He was taken while wandering in the woods, accompanied by only six of his followers, the rest having abandoned him, or been taken prisoners or dispersed. The peasants appear everywhere to have opposed the invaders with the utmost hostility. At Aguacate they took and delivered up twelve prisoners; and reports state that the hills about San Cristobal were full of peasants with dogs, in pursuit of the "pirates," and guiding the troops in the work of extermination; and on the 22d the population of Pozas shot ten who had fallen into their hands. Whatever may have been the wish of the wealthier creoles for Cuban independence, provided others would achieve it for them, it is certain that the mass of the people did not share in the feeling.

On the 24th, the Captain General issued a proclamation, to the effect, that in consideration of the fact that the party under Lopez had been induced to undertake the expedition by means of gross deception, and that public vengeance was satisfied with the punishments already inflicted, quarter should be given to every one of the invaders who should surrender within four days: and that any member of the band who should surrender Lopez, should go free of punishment, and be restored to his own country.

Thus has terminated another attempt to revolutionize Cuba, ending in the death of a large number, and in the sentence of many to a long and degrading confinement at the galleys. Not only were the young men who composed the expedition deceived in regard to the support they were to receive from the Cuban people—who had been represented as ripe for revolt—but even Lopez himself had been deceived. He acted from the representations of interested parties in this country and in Cuba, (few in number,) who failed to support him at the time he needed assistance, and he perished.

Though little sympathy should be awarded to the object of this ill-fated expedition, yet none can help lamenting the awful fate of so many young men, who have been lured on to their ruin.

Population of Principal Towns

IN OHIO.
Cincinnati, 115,488; Columbus, 17,867; Cleveland, 17,041; Dayton, 10,976; Zanesville, 7,927; Chillicothe, 7,098; Steubenville, 6,140; Springfield, 5,108; Sandusky, 4,500; Portsmouth, 4,011; Toledo, 3,819; Newark, 3,778; Mount Vernon, 3,710; Mansfield, 3,557; Lancaster, 3,483; Circleville, 3,411; Piqua, 3,280; Akron, 3,166; Hamilton, 3,207; Marietta, 3,133; Ohio City, 3,000; Massillon, 3,000; Wooster, 2,788; Tiffin, 2,738; Canton, 2,604; Xenia, 2,500; Delaware, 2,075.

IN WISCONSIN.
Madison, 1,871; Zanesville, 3,419; Racine, 5,419; Milwaukee, 20,061; Jefferson, 1,610; Washington, 1,373; Green Bay, 1,932; Oskosh, 1,627; Winnebago, 1,180; Monroe, 1,146; Mineral Point, 2,584; Prairie du Chien, 1,407; Ford du Lac, 2,016; Dodgeville, 2,118; Kenosha, 3,850; Benton, 2,227; Waukesha, 2,314; Mequon, 2,148.

IN MICHIGAN.
Detroit, 21,028; Monroe, 2,809; Adrian, 3,009; Marshall, 2,823; Ann Arbor, 4,870; Pontiac, 2,819; Howell, 1,155; Lapeer, 1,467; Kent, or Grand Rapids, 2,646; Niles, 1,884; Lansing, 1,229; Cold Water, 2,166; Flint, 3,304; Jackson, 4,147; Kalamazoo, 2,507; Madison, 2,320; Tecumseh, 2,678; Ypsilanti, 3,052; Plymouth, 2,431.

SUBSCRIBERS will confer a very great favor on us by giving us the State, County, and the Post-office from which they receive their papers, whenever they write on business.

A letter to D. I. Robinson, directed to him at Coburg, C. W., was mailed at Portsmouth, N. H., the 30th ult.

BUSINESS NOTES.

F. Gale—Some one paid for two copies of the *Children's Herald* to end of present volume, to be sent to A. Rowell, Newton, N. H. This is all we know about it. If it is a mistake, will the person who ordered the papers sent inform us where they should go?

J. M. Orock—A. Smith owes \$3.

G. Phelps—Have credited you for eight copies to No. 554. We have sent those Nos. of the *Pneumatologist* twice before, and now send again. The *Children's Herald* is mailed regularly to you to New Haven, Ct.

S. Woodhull—You are credited to No. 534.

Subscribers to the *Herald* in Lansingburgh, N. Y., in reply to a line from their P. M., are informed that their papers go to Albany in the same mail that takes the Albany papers; if any different direction on the wrapper will facilitate your receipt of the paper, you will please to give directions.

C. Green, \$8 for S. S. Library—Sent the 5th inst.

T. M. Preble—Sent the 5th inst.

J. K. Myers—Have no facts that we have not published. You will find all we can give you in the book we send.

S. W. Bishop—Have credited you for books \$2 24, and \$1 70 cash.

Mary D. Alger has paid to No. 534, end of last vol.

Deacon J. Pearson, \$15 40—Twenty copies to end of present vol.

J. Cummings, \$10 and \$10—All you refer to, and \$11 Aug. 25th, has been received. Sent the books to balance on the 9th. Did not believe the remarks attributed, and thank you for the emphatic denial.

J. Wilson, \$5—It pays your five copies and Mrs. E. Clark's to the 1st of Jan. next. We have only a single copy of No. 26, which we send you.

H. L. Hastings—The *Children's Herald* has never been sent to the persons you name—do not remember of ever having an order from you to do so; but will now send to them, and credit each for one year.

A. Clapp—Received by Bro. Burnham—all right.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

MICHAEL YOLBERBER, of Wooster, O., does not take his paper from the Post Office—he owes..... 1 25
Total delinquencies since Jan. 1st, 1851..... 158 58

HERALD OFFICE DONATION FUND.

From June 4th, 1851.
Previous receipts..... 20 00
Previous donations..... 57 45
H. and T. Hill..... 4 00
A. Lester..... 2 00
Excess of donations over receipts..... 61 45

FOR THE DEFENCE.

W. Baker..... 1 00

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. Hawkes will preach at Sugar Hill, N. H., Sabbath, the 21st, and remain two or three Sabbaths. We hope the brethren will receive him and help him on his way after a godly sort.

A. SHERWIN.
Bro. Prosper Powell will preach at Welden, Mass., Sunday, 14th; Springfield, Sunday, 21st; Granby, Sunday, 28th. If either of these appointments should interfere with others, will some brother inform me in season?—P. P.

Bro. T. Smith will preach in Windsor, Me., Sabbath, 21st, and in Orrington Sabbath, 28th.

Bro. N. Billings will preach at Abington, Mass., Sabbath, Sept. 14th; Holden, Sabbath, 21st; Clinton, 28d; Lunningburg, 24th; Fitchburg, 25th; Templeton, 26th—subject, the nature, importance, and relations of sacred music to the Advent cause—a full attendance is requested. Northfield Mountain, Sabbath, 25th, and remain several days—will some brother from the mountain call for me at the Wadsworth depot on the arrival of the morning train from Boston, Saturday, 27th; Charenton, N. H., Friday, Oct. 3d, and remain over the following Sabbath. Each, except Sundays, at 7 P. M. N. B.

Bro. I. R. Gates will preach at Springfield, Pa., Sunday, Sept. 14; New York, Sunday, 21st—Hester-street at 10½ up town at 3 P. M. in the evening at Elder Gary's church, or where Dr. Townsend may appoint; Lawrence, 28th; Haverhill, Oct. 3d; Champlain and vicinity, 12th—where Dr. Loomis and Bro. Taylor may appoint.

A. Merrill will preach at Derby Line, Sept. 14th; Troy, 17th; Richmond, 18th; Montgomery, 19th; Johnson, 22d; Morrisville, 23d; Stow, 24th; Waterbury, 25th; Burlington, 26th—each, except Sundays, at early candlelight.

Bro. P. B. Morgan may be expected to preach in Portland, Me., Sabbath, Sept. 14th.

Bro. D. T. Taylor will preach at Claremont, N. H., Sunday, 14th.

A Tent-meeting will be held in Danville, C. E., to commence Oct. 1st, at 4 P. M., and continue over the Sabbath. There will also be a meeting in Melbourne, commencing Oct. 8th, at 4 P. M., and to continue over the Sabbath. S. W. THURBER, J. M. OROCK.

There will be a Tent-meeting at Meredith Centre, N. H., commencing Wednesday, Sept. 17th, at 1 P. M., and continue over the Sabbath. Bro. Perkins will make arrangements, and would be glad to have the friends in this region engage with him to advance the cause in this place.

There will be a Tent-meeting in Deerfield, N. H., commencing Wednesday, Sept. 24th, at 1 P. M., and continue over the Sabbath. The meeting will be near Bro. T. Quimby's. Let the friends rally. J. CUMMINGS.

Providence permitting, there will be a tent-meeting in Centerville (or head of the bay), Staunsted, C. E., on Wednesday, 30th, and to continue a week or more. It is hoped that the brethren in this and adjoining towns will come up to this anniversary least clad in the spirit of prayer, that the cause of God may receive a fresh impulse. A house is engaged for the accommodation of those who can conveniently furnish their own bed and board. Board and horse keeping for those who wish, on reasonable terms. All will be provided for. Bro. S. W. Thurber, J. M. Orock, and S. W. Green, are expected to attend. The brethren who own the tent, are requested to give due notice should they want it at that time.

DANIEL BLAKE, H. D. MERRILL, F. S. DOLLOFF, Com.

Receipts from Sept. 2d to the 9th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited, and the date when it was received. The present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

J. B. Barlow, 560; O. N. Whitford, 563; D. Green, 554; W. Parsons, 560; H. R. Tucker, 554; F. Gale, 554; L. R. Parker, 534; A. Erskine, 560; W. H. Currier, 533; O. D. Eastman, 560; H. Rowell, 554; F. H. Kenney, 560; J. Jenne, 534; D. H. Merrill, 560; W. F. Emerson, 560; Mrs. E. M. Triplett, 560; P. Carpenter, 560; E. C. Lyman, 560; L. D. Wheeler, 560; A. Rogers, 534; J. Parker, 534; W. Plimley, (cr. \$1 50), 534; T. Pratt, 556; W. B. Sanborn, 534; J. Gibson, (changed to C. Bemis), 534; L. Martin, 560; L. Robbins, 560; F. R. Wilkins, 612; J. Goodwin, 560; S. A. Cogswell, 560; S. Farnsworth, 534; M. D. Richardson, 560; H. Durkee, 560; M. Cabot, 534; Mrs. D. Jackson, 554; J. P. Hall, 560; C. Bissbee, 534; E. W. Case, 547; H. Garmer, 560; P. B. Morgan, on acct.; S. W. Green, 560; S. Webster, 612; L. Case, 551; N. L. Collins,

ADVENT



Luke 9: 28-30

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VIII.

BOSTON, SATURDAY, SEPTEMBER 20, 1851.

NO. 6. WHOLE NO. 540.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

(Near the Revere House.)

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR

TERMS—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12½ cts. per volume, or \$2 25 cts. per year. \$3 for six copies. \$10 for thirteen copies. Single copy, 5 cts. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol., \$1 12½ at the end of six months, brings the Herald at \$1 33 to Canada East, and \$1 63 to Canada West.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



MORNING PRAYER.

The morning dawns—its rays extend,
And varied tints of beauty blend,
Declaring that the day will be
The type of true humility.
A calmness sits upon the breeze,
The lull of Nature's harmonies;
A silence deep pervades the air,
Because it is the hour of prayer.
The hour of prayer! Christian, attest
Thy union with God's behest,
Plead for the confidence he gives;
Thy Father, guide, protector lives;
No other hand can yield so much,
There's healing in his gracious touch,
There's pity in his look, his voice
Bids nature and thy heart rejoice.
Go then in prayer, crave, sue, entreat,
Grace gushes 'neath the Saviour's feet;
Where'er thou kneelest, there wilt thou find
God to alleviate inclined.
Pray to thy Father, and when death
Has struggled for thy failing breath,
One prayer—"Receive my spirit, Lord!"
Will seas of heavenly bliss afford.
Christian Intelligencer.

Ezekiel.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Concluded from our last.)

The next thing that caught the prophet's eye was "a fire infolding itself." It seemed to him as if this fire were composed of myriads of flames, all interwoven and interlinked, so as to form one radiant mass, link within link, fold within fold, circle within circle, so that while it seemed to be composed of millions of parts, these parts were so thoroughly interlaced and clasped within each other, that it formed but one great body of fire. Jesus as in some noble piece of music there may be a thousand separate notes, yet each is so clasped within the other, so thoroughly and inseparably one, that they thus, "in linked sweetness long drawn out," form one mighty mass of sweet or solemnizing sound.—Or just as in some bright mass of foam, tossing backwards from the rock and gleaming in the sunshine, like a fragment of broken starlight, there are ten thousand minute spherelets, each a glistening point, yet these are all so folded within each other that they present one illuminated mass of self-linked circles, instinct with living glow. Or, perhaps, nearer still to the expression in our text, let us look upon a sunset-sea, calm or only broken into such ripples as fling upwards the sinking rays, "ocean's countless smile;" and do we not see something which images to us the "fire infolding itself?" It is not one level line or plane of unbroken radiance; it is an endless wreath of woven beams, of braided flame,—a living mosaic of sunshine, whose tessellated stretch of alternate gold and sapphire forms perhaps the nearest resemblance to the prophet's image of aught among the things of earth.

But let us now proceed to gather from Scripture the history of this FIRE. We need not conjecture as to whether this were the great original fountain-head of light to creation,—"offspring of heaven, first-born,"—"of the Eternal, co-eternal beam;" we have only to do with fact.

The first mention made of "the fire" is in Eden. It there appears as a "flaming sword, which turned every way;" or more literally,

"the flame of the sword, which turned itself." We see in it God the "consuming fire," taking up his position in front of the tree of life, and proclaiming death to man if he should attempt to reach its fruit. Then we read of it in the case of Abraham as a "burning lamp," *lit.*, a "lamp of fire."—Gen. 15:17. Whether it was from the Divine fire that the flame came forth which destroyed the cities of the plain, we cannot say. We find again this fire appearing to Moses at Horeb (Ex. 3:2), in the bush, for the idea that it was a common, natural flame cannot be entertained. It was the Shekinah, or at least that part of it which showed itself in fire. Then we have "the pillar of fire," which took up its station above Israel as they marched before their enemies through the divided sea, and which journeyed with them in all their journeyings through the desert. On Sinai the Lord descended "in fire" (Ex. 19:18); and it is said that the sight of the glory of the Lord was like "devouring fire on the top of the mount."—Ex. 24:17. The fire upon the altar was kindled by "fire from the Lord."—Lev. 9:24. It was by fire from the Lord that Nadab and Abihu were destroyed (Lev. 10:2), and their crime was offering "strange fire before the Lord."—Lev. 10:1. It was "the fire of the Lord" that "burnt among the people and consumed them," for their murmuring and lusting.—Num. 11:1. It was "fire from the Lord" that consumed the two hundred and fifty that offered incense along with Korah in his rebellion.—Num. 16:35.—God is said to have made Israel hear "his voice" out of heaven; and "on earth," it is said, He showed them "his great fire."—Deut. 4:36. And He tells us that from his right hand went forth "the fiery law," literally, "a fire of law." Deut. 33:2. When the angel of Jehovah appeared to Gideon, "there rose up fire out of the rock and consumed the flesh and the unleavened cakes" (Judges 6:21); and in the case of Manoah, we read that "the angel ascended in the flame of the altar."—Judges 13:20. In the thrashing-floor of Ornan the Lord answered David "by fire upon the altar of burnt-offering."—1 Chron. 21:26. At the dedication of Solomon's temple "the fire came down from heaven and consumed the burnt-offering."—2 Chron. 7:1. On Elijah's sacrifice "the fire of the Lord fell."—1 Kings 18:38. On Carmel "the fire of God came down from heaven" and consumed the captains with their fifties.—2 Kings 1:12. It was "a chariot of fire" that descended to carry up Elijah.—2 Kings 2:11. When the eyes of Elisha's servant were opened he saw "the mountain full of chariots of fire" (2 Kings 6:17); when Christ is seen by Daniel, "his face is as lightning, his eyes as lamps of fire" (Dan. 10:6); when seen by John his "feet are as pillars of fire" (Rev. 10:1); and when the vision of the Ancient of days is seen, "his throne is like the fiery flame, and his wheels like burning fire" (Dan. 7:9); and when Christ appears the second time "a fire goeth before him" (Psa. 97:3); and he is said to be "revealed from heaven in flaming fire" (2 Thess. 1:8); and Jehovah is to be "a wall of fire round about" to Israel (Zech. 2:5); and when the Holy Spirit is represented in symbol, it is by "seven lamps of fire burning before the throne."—Rev. 4:5.

Such is the way in which fire is brought before us in Scripture in connexion with the presence of God, Father, Son, and Holy Spirit. It is real fire that is spoken of,—yet that fire contains in it a symbol too. It is both real and symbolical. It is real, and indicates the character and actings of Jehovah in all of them that is visible to man. It is symbolical, and indicates those parts of his character and actings that are invisible to man. "Our God is a consuming fire," is an expression embodying both the reality and the symbol. It points us back to the fire on the altar, and forward to the everlasting burnings. It also reveals to us the holy, righteous, sin-punishing character of Jehovah, and tells us of that wrath which is yet to burn hot against the sinner—of that wrath which is yet to inflict "the vengeance of eternal fire"—to kindle those flames which shall burn to the lowest hell.

Besides the fire, there was a brightness round about it; this "brightness" seems to have compassed the cloud about, enveloping it in a sphere of splendor, or, at least, girdling it like a rainbow, as we read in the 28th verse, "as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about." Though perhaps the word may be understood as conveying the more general idea of brilliance or splendor, yet there are one or two references in other parts of Scripture which give a more special meaning to it, and connect it with the presence of Jehovah's visible majesty. We notice first the 18th Psalm (the same as 2 Sam. 22), quoting several verses together, because of the similarity of the scene there depicted to that before us:—

Smoke went up out of his nostrils (or in his anger),
And fire from his mouth shall devour;
Coals were kindled from it.
And He bowed the heavens and descended,
And darkness was under his feet.
And He rode upon a cherub, and did fly,
Yea, He did fly on the wings of the wind.
He set (put) darkness as his hiding-place,
His pavilion round about him,
Even darkness of waters,
Thick clouds of the skies.

FROM THE BRIGHTNESS BEFORE HIM, his thick clouds passed,
Hail and coals of fire,
And Jehovah thundered in the heavens,
And the Most High gave his voice,
Hail and coals of fire;
And he sent his arrows and scattered them,
And he shot out his lightnings and discomfited them.
—Verse 9.

The resemblance of this scene in all its parts to that described by Ezekiel must strike every one. The Psalmist and the prophet see the same vision, only the latter sees it more fully and in detail than the former. In both there is the same combination of celestial and terrestrial agencies, working wonders, accomplishing the purposes and carrying out the government of the God of glory. "The fire was bright (*lit.*, there was brightness to the fire), and out of the fire went forth the lightning," says the prophet; "from (or out of) the brightness that was before Him his thick clouds passed, hail and coals of fire," says the Psalmist. Let us next cite Habakkuk (chap. 3:3, &c.):—

God came from Teman,
And the Holy One from Mount Paran.
His glory covered the heavens,
And his praise filled the earth,
And his BRIGHTNESS was as the light.
Rays came out of his hand,
And there was the hiding-place of his power.
Before him went the pestilence,
And burning coals went forth at his feet.

Here also the same scene, though sketched more briefly still. The presence of Jehovah, the glory, the brightness, the radiance, identify the vision of Habakkuk and Ezekiel. Turn next to Isaiah 4:5, which points forward to a coming day of glory:

Jehovah will create over the whole extent of Mount Zion,
And over her assemblies,
A cloud by day and smoke,
And the BRIGHTNESS of a flaming fire by night.
For over all shall the glory (the Shekinah) be a covering.

Again, in chapter 60:3, we read, "the Gentiles shall come to thy light, and kings to the BRIGHTNESS of thy rising." In the New Testament, there occurs such expressions as the following—"a bright cloud overshadowed them" (Matt. 17:5); "a light from heaven above the brightness of the sun."—Acts 26:13. In all these passages we find reference to a peculiar brightness accompanying the visible appearance of Jehovah—a brightness beyond anything that man is accustomed to. ||

* Gesenius translates it "flashes." Pick makes it "bright beams."
† "In the place whence the light proceeded He gloriously concealed his presence."—Newcome.
‡ "Flashes of fire."—Newcome.
§ This is Alexander's rendering.
|| We may notice here that the Son is said to be the *ἀπαυγάσμα* τῆς δόξης of the Father, "the off-

This brightness compassed about the cloud like a rainbow, fringing its dark edges with a rosy splendor, far beyond the brilliance with which a summer sunset dyes the cloud of evening.

Having thus described the circumference, the prophets points to the centre. It was even more effulgent than the other, and man's poor figures or feeble words cannot paint it aright. "From the midst of it (that is, of the fire) like the gleam (literally, "the eye") of chasmal from the midst of the fire." There is no question now that the word *chasmal* does not mean amber. "Chasmal," says Fry, "is supposed to have been a composition of gold with copper, or, as some suppose, of gold and silver; this highly burnished might afford a metaphor of the highest splendor imaginable; this glorious radiation was from the midst of the fire." The word occurs only twice again, and both times in this same book. In the passage before us the word is not applied to anything special; but the prophet simply says he saw the *chasmal-gleam* out of the midst of the fire. But in the 27th verse of this same chapter, this assumes a human form. It was this "appearance of a man" that gave forth the metallic brilliance. This is still more directly stated in the 8th chapter (verse 2), "Then I beheld, and, lo! a likeness as the appearance of fire; from the appearance of his loins, even downward, fire; and from his loins even upward, as the appearance of brightness, as the gleam of chasmal." Now let us compare this with Daniel 10:5—"I lifted up mine eyes, and looked, and behold, a certain man, clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning; and his eyes as lamps of fire, and his arms and his feet like in color ('gleam,' the same word as in Ezekiel) to polished brass." Compare it also with Revelation 1:14—"His eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace." Brass and gold are, perhaps, the two most lustrous metals—the latter the most precious, the former the most brilliant, as of it the looking-glasses of the Israelitish women were made. Besides, brass and gold were the two metals chiefly employed in the tabernacle and its vessels. All in the two other courts were of brass, all in the holiest was of gold. So these two metals fused into one perfect compound, unequalled for splendor and preciousness, are used by Ezekiel to picture the glory of the Son of Man. Daniel uses gold as his figure, and John uses brass. Ezekiel mingles the two under the name of *chasmal*.

This lustrous gleam (literally, "eye,") of metallic splendor fixes the gaze of the prophet as the centre of the wondrous vision. He looks and looks again; till, as he views it more fully, he sees that it is no unformed spot or blaze, but that in it is seen developed a human form—a form of unutterable glory—"the appearance of the Son of Man," who is fairer than the children of men—of Him whose face once "shone as the sun," even in the day of his humiliation—of Him "whose head is as the most fine gold; whose hands are as gold rings set with beryl; whose waist is as bright ivory, overlaid with sapphires; whose legs are as pillars of marble set upon sockets of fine gold; whose countenance is as Lebanon, excellent as the cedars; whose mouth is most sweet, yea, who is altogether lovely."—Cant. 5:11-16.

Chinese Mythological History.

Knowing that you are often told that Chinese history dates back to a very remote period, and presuming that you will be interested in any authentic information on this subject, I send you a translation (a rather free translation) of Chinese Mythological History, from a Chinese work, in sixty sections, which embraces all their fabulous period, as well as authentic history,

spring of his glory" (Heb. 2:3), so that just as the Son is the *ἀπαυγάσμα* τῆς δόξης of the Father, so the Shekinah is the *ἀπαυγάσμα* τῆς δόξης of the Son.

down to the accession of the present Tartar dynasty.

The work before me is a compilation from numerous authors, who have written comments on more ancient documents. The first author quoted, after alluding to the fabulous emperors who reigned for myriads of years, and expressing his disbelief of those fables, resting on no reliable authority, explains their origin by saying, "Verily Heaven existed first, subsequently the Earth existed also; then the air transforming, Man also was born." From this undoubted order of things, the commentator thinks, arose the fabulous story of the *three Emperors, i. e., Heavenly Emperor, Earthly Emperor, Human Emperor*, whose periods of rule fabulous traditions have extended to myriads of years.

The first man was called Puankoo.

From the great extreme sprang the dual principle. From the dual principle sprang the four seasons, or divisions of human life (maturity of human life, immaturity of female life, maturity of masculine life, and immaturity of masculine life.) The four seasons changing and expanding, there resulted the head or progenitor or the world, called Puankoo.*

One writer says that Puankoo was appointed by Heaven to rule over men. He was most eminent in virtue, and alone worthy to sit upon a throne. This first man (says another) sprang from the expansion of Heaven and Earth. The time of his advent is unknown. Puankoo disappeared, and it is not known where he went to.

In the second myriad of years the earth assumed its present form and stability.

After the disappearance of Puankoo, the Heavenly Emperor arose.

Heaven was the father of the first man, and Earth was his mother; hence he was called the *Son of Man*.

[NOTE.—Emperors of China as successors of the first ruler, take the title, *Son of Heaven*.—This title, as claimed by emperors at present, appears to mean nothing more than *approved of Heaven to rule*. Query—is this anything more arrogant than the "divine right of kings?"]

Ting Nang Hoo says, that "the preceding, as well as the account of the *three Emperors* following, is mere tradition, not to be depended upon as accurate; but merely giving some idea of remote antiquity not strictly true. The account of years is not to be depended upon."

After Puankoo, Tien Huang Te, Heavenly Emperors, thirteen sovereigns of the same name. This dynasty invented the method of numbering years, and explained the phenomena of the heavens. This dynasty continued 18,000 years; during this period animals and vegetables assumed their regular orders of growth and decay.

Chiu Ching Hiong says that the origin, date, and generation of things is unknown, but that Puankoo was a most excellent, and the first, Emperor. Little else is worthy of credit in regard to those early periods.

Earthly Emperors is the name of eleven rulers of the same surname, who were brothers. During their reign the sun and moon were established in their places. The light of the sun was called day. The time ruled by moon and stars was called night. Thirty days were reckoned a month. Each of the eleven brothers lived eighteen thousand years. Others say that the united ages of the eleven brothers were eighteen thousand years.

Human Emperors were nine brothers of one surname. This government succeeded the Earthly Emperors. This emperor or emperors superintended hills and fountains, and divided out nine provinces, each of the brothers taking a separate province.

During this dynasty the multiplicity of things came into existence. At this time manners and customs were exceedingly good (golden age?) The emperor was most excellent, and fitted for his station. Officers were upright and talented. The laws were good, and correctly defined virtue and vice, and the relations of emperor, officers, and subjects. Those who labored received a full supply of all their wants, and poverty and suffering were unknown. The people were strong, thriving, and happy. The relations of husband and wife were duly observed. The Human August Emperors were called Nine August Emperors.

After the three Emperors or Dynasties mentioned above, succeeded the Cavern Ruler.

In his days men lived in caves and fed on what grew spontaneously. Men and beasts for a time lived in peace and harmony. Men soon conceived enmity against the beasts, and opened pits to catch the beasts.

One large beast came out against men. Then the Cavern Ruling Emperor originated the building of houses as a defence against the beasts. The people eat blood, and raw fruits, and had no fire to cook food. They made clothing of the skins of beasts. They first made aprons to clothe themselves in front, and afterward added clothing to their backs.

The people were contented and sportive—

* Some say that Puankoo chiseled out the heavens from rude chaos.

had no sages and no lawgivers. Tradition does not say how long the Cavern Ruler lived.

Next came Sui Jin, or Man of Instruction. He understood astronomy and the five elements, viz., metal, wood, water, fire, and earth. By twisting a slender iron in a block of wood he produced fire, and taught the people to cook their food. The people relished food prepared by fire, and greatly respected the man who taught them how to obtain and use fire; therefore they called him Sui Jin, or Fire-producing-man. At this time there was no writing. Sui Jin used knotted cords to record events. Important affairs were denoted by large knots, and minor matters by small knots. Sui Jin built a terrace, or amphitheatre for public instruction. Hence is the origin of public instruction.

A commentator on these early traditions says, the accounts of early times are merely traditions, not committed to writing till a later period. No reckoning of years in regard to the three emperors (Heavenly, Earthly, and Human Emperors) is to be depended upon, as there were no books. The talk about eighteen thousand years as the period of each reign is not true.

The traditionary period of forty-five thousand and six hundred years of the Human Emperors extends down to the time of Yaou (B. C. 2357,) but all this period is fabulous.

"Don't worry your minds about the fabulous period," says the author; "if you wish to read authentic history, commence with the reign of Yaou, where history is reliable."

[NOTE 1st.—The periods ascribed in Chinese history to the reign of Yaou added together, give the sum of 2357 years before Christ as the time of his reign.—Translator.]

[NOTE 2d.—Foreigners have generally been accustomed to reckon the period of Chinese history somewhat reliable, from the reign of Fuh, the next emperor after those whose history I have translated, and which, according to Chinese chronology, dates back to 2852 years before Christ.—Translator.]

Another commentator quoted in the history before me says: "The best dynasties have reigned only two or three hundred years; hence it is absurd to talk of dynasties in early times continuing tens of thousands of years. From Fuh back to Puankoo, cannot possibly have been more than a few thousands of years, the tens of thousands certainly must be discarded."

An author who lived about eight or nine hundred years ago says, in reference to the system of instruction established by Sui Jin (the Prometheus of Chinese history,) "Previous to, and aside from, all instruction, either that taught by the Three Emperors, the Five Sovereigns, or Confucius and Mensius, the August Sovereign Ruler (God?) comes down into the hearts of men, and makes them good; (gives them a conscience as teachers explain it.)" "Why, then, O ye people," says the writer, "if your hearts continue thus good, do ye become so perverse and wicked?"*

Another work devoted expressly to chronology begins with the reign of Fuh, 2852 years before Christ, and makes no mention of the preceding fabulous period. I asked my Chinese teacher, (who is a literary graduate) why the chronology begins with Fuh, and makes no mention of previous dynasties? He replied, "Nobody believes the legends of previous times."

Thus I have shown the testimony of Chinese writers of the greatest eminence give no credit to the fabulous traditions so eagerly seized upon by western infidels, and I think all candid inquirers will say that we have no reason to doubt the Mosaic history, on account of legendary history found in China. M. C. WHITE.

Fuhchou Fu (China), Jan. 16th.

Herald and Journal.

The First Untruth.

Speak gently to the little child,
So guileless and so free,
Who, with a truthful, loving heart,
Puts confidence in thee.

Remember, 'tis no common task,
That thus to thee is given
To rear a spirit fit to be
The inhabitant of heaven.

So much has been said and written on the subject of education and the training of children, that it seems hardly possible to advance a new idea. Some propose one age to begin the mental culture of a child, and others think another a right age. From my own experience, I would say, begin the education with the life of the child. It is impossible for any one of us to say at what age a child begins to understand and reason.

The foundation of an education may be laid

* In the historical work before me, two other legends are merely mentioned, one of which reckons from the beginning of things to Confucius 3,267,000 years—the other something over six hundred thousand years. But why should I recite more of these fables, which no Chinese, so far as I can learn, considers worthy of any credit!

in a quiet, easy way. Listen to, without interfering with your child's prattle; when a wrong pronunciation occurs, correct it; when a wrong principle or moral is drawn from the child, correct that also.

Furnish your children abundantly with picture-books; these, by being read and explained, will teach the child to seek for more information. Impart to a very young child as much knowledge as he will seek, but force nothing, or you will be foiled with your own weapons, and produce disgust and satiety. In this way, without either the parent or the child knowing it, he will imperceptibly be acquiring much useful information, while at the same time he will become disciplined for the more serious and laborious course of his future education. Above all, never allow the most trivial departure from truth to pass without a severe reprimand. A child will always judge of the enormity of its offence by the severity of its punishment.

Never shall I forget the first falsehood told by my only son, he whose entrance into life had so nearly been marked by the departure of his mother. He was my spring child; he came with the flowers, and like them, was bright, happy, and joyful. The wealth of our first parental affection was lavished on that boy; and how great was my grief when I found that the purity and innocence of childhood had departed, and he had told his first untruth. That I considered an epoch in his life; and laying all work aside, I took the child upon my knee, while mildly and gently, but in strong language, I explained to him the meanness and cowardice of a lie, and the great sin he had committed against God and man. He was set apart, and not allowed to associate with any for a length of time. His little heart was almost breaking; and had I not felt that it was for his eternal welfare, I could not have left my child for the first time without a kiss. At night when I next saw my darling, he was asleep in his little bed; but Oh! what tears I could have shed when I thought of the first sin that had entered into his heart!

On the second night after this occurrence, as I leaned over my child and talked to him before he slept, I said, "My precious child, have you asked God to forgive you for that falsehood you told yesterday?"

He answered, "Yes, mamma; I forgot it when I said my prayers, but I asked him after I was in bed." Anxious to know what the child's feelings were, I asked him what he had said.—Putting his little arms around my neck, and drawing my face close down to his, he whispered, "I said, Please, Goodman, forgive me for that story I told yesterday." Then I asked, "And so you think he has forgiven you?" He readily answered, "Yes, mamma, I feel as if he has." My tears of sorrow were turned into tears of joy. My child had sinned and been forgiven. He had offered his first voluntary prayer, and he felt that it was accepted. Some time after, while at play, I noticed that he was inadvertently about to misrepresent something, but instantly checking himself, he remained silent for a long time, and I saw that my lesson was remembered; the seed had "taken root, for it was sown upon good ground." Presbyterian.

Religion in Large Cities.

The United States is called a Christian country, and so it is, if having the gospel preached in all its parts, makes it so; but the mass of the people are Christians for no better reason, than that the institutions of the church are to an extent, established in the land where they were born; not that they understand the authority for its usages and teachings, or have faith in its saving power. The great majority without any essential change from what they now are, would have been as good Mohammedans, if they had lived in Turkey, or heathen, if in heathen lands, as they are to-day Christians. It is sometimes, too, called a Protestant country. There is still less ground for this, than to call it simply Christian. For Protestantism is in no way legally recognized as the religion. There is a vast body of the people that believe in no religion, or at least care about none sufficiently to distinguish between one and another;—and a still greater body that disbelieve Protestantism. When we leave Protestantism for what is termed "evangelical" believers, we find them fewer still. Indeed, it is difficult for any body who has confined himself to New England, and perhaps to some rural town where orthodoxy was prevalent, controlling everything in and out of the church, to realize how few are the evangelical churches and believers in the country; and how much smaller they appear, when we take a general view of Christendom! Well might such a person ask, "Are there few that be saved?"

There have been some facts recently revealed in regard to these matters in our large cities, that present them in a peculiar light. One would suppose that Boston, being the fountain head of Protestantism, might be evangelically, religious; but we find even there that a mere

fraction of the people adhere to such views.—Boston has a population of 136,000. The most numerous religious body is the Catholic, that numbers more than 40,000; so that if Boston was to take its name from the religionists that inhabit it, it would be called a Catholic rather than a Protestant city. Of the Evangelical churches there are 54, which cannot in the nature of things average more than 36,000 hearers, and perhaps 10,000 members, leaving 100,000 non-attendants on, and 126,000 non-receivers of, orthodox doctrines. There are thousands, perhaps tens of thousands in the city, where at least 200 clergymen may be found, who never see the inside of a church, or trouble themselves more about its affairs, than though there was no spiritual existence—had been no past life, and could be no hereafter. As you travel away from Boston to the other large places, it grows worse and worse, till there is utter darkness and destitution.

New York city has a population of 515,000, of which there is not one person in ten who professes—not to say anything about possessing—evangelical religion—the whole number of such persons including the mission churches, is but 50,000, which, as in Boston, is less than the Catholic church alone. There are full a quarter of a million of people in New York who never think of attending religious services—a population about three times as great as that of the Sandwich Islands, to convert whom the world has been at work these forty years, and Catholic and Protestant nations have well nigh involved themselves in war, time and again, in their rush for proselytes, who being gained could hardly tell the difference between the one and the other form of worship.

There are six wards in New York, containing a population of one hundred and eight thousand, where there are but twenty-five churches, and consequently more than eighty thousand people unprovided with places of worship, if they had any desire to attend them. And what is peculiar in this, is that within fifteen years, eighteen meeting-houses have been demolished in these wards, and the societies abandoned.—Here are centered the poorer and lower classes; the wealthy citizens have gradually moved to the upper part of the city, where churches are plenty, with tall spires, loud-sounding bells, handsome pulpits, plush cushioned seats, stained glass windows throwing their mellow light along the aisles—all to suit the most voluptuous worldlings who ever dreamed of trade and commerce in a church; and, as if the poor had no souls to save, the clergy have followed them. There are missionary contributions taken in those churches, and long reports made about the waste places of the world—the destitution of heathen Asia, darkened Africa, and superstitious Australia, without dreaming, as John Randolph would say, that the "Greeks were at their door." The places they have deserted are soon filled with Catholic priests, who are content to gather the poor—to live with them—to administer to them the sacraments and consolations of religion, as they understand it, and who having no families to support—no sons to educate for the higher walks of life, and no daughters to marry to rich merchants, have but few wants to supply; and then, when they have done the work that others neglected, we are every little while having the community agitated with the story of their vast increase and their dangerous tendencies. Here the same thing is happening as in England. While the Established Church lifted itself above the common people, to flatter and fawn about the wealthy, Cardinal Wiseman and his priests gathered 3,000,000 sheep from their fold, and it has set all the world in motion to find how they can catch them again. If the hundreds of clergymen in New York, who believe that eternal life depends upon the reception of certain views and their appropriation to life, would live and labor as Peter and Paul did—if they had the industry and self-denial of the Catholics, or the zeal and devotion of Mormons even, the next census would present different statistics.

Cincinnati stands about the same as New York—St. Louis much lower, and New Orleans lowest of them all. Any of these cities present much better missionary ground than the foreign fields to which we send men and money—as we have to break down no old and well established religions, introduce no new arts, learn no new languages, nor civilize the people before they can understand the matter in question.

Newburyport Evening Union.

Worldly Pleasures.

But does the Bible forbid all cheerfulness and joyousness? Does true piety scowl from under the knit brow, on all that savors of gladness, and hope, and peace? By no means. Our Saviour was present at feasts. One of his apostles, (it was Matthew,) after being called to forsake his receipt of custom and follow Christ, gave a banquet to his friends. Our Saviour honored a wedding festival at Cana in Galilee, by a miracle there wrought. He watched the sports of

the children, and grounded on them one of his parables. He praised the beauty of the lily, and the blythe trustfulness of the bird. Surely, he who did all this, and who, as the God of providence, is yet waking the melodies of the grove, and flashing splendor along the skies, painting the tulip, and perfuming the leaf of the rose, and the heart of the violet, is not disposed to inhibit in man all joy and delight in the use of the senses formed, and in the contemplation of the objects with which he has surrounded his creatures.

Nature, and art, and society, all may minister to the Christian's enjoyment. But heaven is his chief point of attraction even here; and whatever is alien in spirit to that world of light and purity, he must dread. His pleasures should be, therefore, rational, and not in excess, the relaxation and not the business of life. An easy test, as to the lawfulness of many forms of recreation, might be found in inquiring, Should I be willing, were Christ bodily and visibly present, to pursue the amusement under his meek, yet searching glance? Could the modern theatre, or the modern ball-room either, be visited by a Christian, if this test was once applied? Take each with its ordinary accompaniments, and its general results on the minds and character of its visitants, and could we look to see our Saviour then stand by us with approval beaming from his eyes? If worldly pleasure were innocuous and evangelical, as some represent it, it ought certainly to fit those practising it, better than it actually does, for the infirmities of age and the tremendous realities of the death bed. But are such votaries of pleasure cheered in sickness and soothed in decay, and in the near view of the grave, by their reminiscences of the years given to levity and folly?

Christian sobriety and moderation, then, are requisite to our discipleship. Have we them? Is the church elevating or sinking her standard of Christian attainment as to this grace? Does not the age require the former, and prohibit the latter, and demand that Christians, while loving the men of the world with true philanthropy, should protest against the ways of the world with more of holy decision, and for every new advance in knowledge become more weaned in holy self-denial, from vanity, and sense and sin, and from "all that is in the world," from "the lust of the flesh, the lust of the eyes, and the pride of life," all which, as the apostle John testifies, "is not of the Father, but is of the world!"

W. R. Williams.

"May Romanists Read the Bible?"

There is a question of fact frequently repeated during the present struggle with the church of Rome, but not always clearly put nor fairly answered. Does that church prohibit the reading of the holy Scriptures? We should rather ask: Does she now, everywhere and absolutely, make such prohibition? The present practice of the church of Rome, in this respect, as in all others, is regulated by external circumstances, while her principle remains unchanged. When the age of martyrdom had passed away—when the ecclesiastical spirit became stronger than the spirit of Christianity—when the Latin language, being retained as the language of religion and learning in the Western church, gave way before the barbarian dialects of Europe—the word of God was neglected rather than concealed. The reading of the Inspired Volume was no longer possible to the multitude, even if the multitude had known how to read, and the Gothic and Anglo-Saxon versions were rare examples of vernacular translation; no one forbade, but few promoted, the public and intelligible use of that only Book which is sufficient to make men wise unto salvation. The few who pleaded for this deserve honorable mention. But the Paulicians, the Albigenses, (notwithstanding some erroneous views of theirs,) the Waldenses, the Lollards, and the Hussites, aroused successively against the dominant superstition, and, refusing ecclesiastical authority, justified their dissent by appealing to the sacred text of Scripture, which they quoted in their own languages; and they also prayed in their vernacular. Heresy and schism were charged on them, and attributed to this use of Scripture; and the Bible, if not written in Latin, was sincerely thought by the priests and monks to be a book of heresy. In the thirteenth century, a French council (Toulouse) prohibited the reading of the Bible in French; other councils soon followed the example; and the practice of the church of Rome became that of unsparing prohibition. Thenceforth to have read the Bible, or to possess any part of it in manuscript—even so much as the Lord's Prayer—was regarded as an overt act and evidence of heresy, and death by fire was the penalty. After the revival of literature, in the fifteenth century, and at the dawn of the Reformation, the Greek text of the New Testament, and then the Hebrew of the Old, were produced in opposition to the Latin Vulgate; and successive editors of the Vulgate removed its text in many important passages, further and further from the verity of those originals, which

also fell under the suspicion of the more ignorant ecclesiastics, and the fear of the better taught. The vernacular Bible was finally regarded as a Lutheran book; and, although no rule of the church had enjoined it, the spirit of the church was such as to enforce a universal prohibition, and induce a persecution of all who were known to read the hated book, relentless and sanguinary as that of Dioclesian. Indeed, there is a striking similarity between the procedure of the Pagan and that of the Papal persecutors. Then came the Council of Trent, which held its final session in the year 1563. That council did not incur the scandal of explicitly forbidding the people to read the Bible in their own languages; but, by declaring the Latin version to be the only authentic one, it branded every other with a character of spuriousness, and those versions, not being received as authentic, were necessarily condemned.

This fourth rule of the Index, as it stood at first, expresses most clearly the intention, as well as the practice of the church. But when it became impracticable to enforce this rule, either on booksellers or on readers—when all evangelical Christendom were clamorous against it, and many of the most enlightened of the higher clergy of Romanism were ashamed of it—the congregation of the Index yielded to the necessity of the times, and by a decree dated July 13, 1757, partially cancelled the above, and substituted the rule which is now acted on, that such versions as were described should be permitted, "if approved by the Apostolic See, or published with notes taken from the holy fathers of the church, or from learned and Catholic men." This, then, is the fact, that the church of Rome first burnt all whom it could for reading the Bible at all; that, secondly, when this became impossible, she granted the privilege only to those who were not likely to profit by it, and merely for controversial purposes, and burnt those who read it without license; and that, thirdly, this being also impracticable, she allows it only to be read in version from the Vulgate, and with notes of her own, to guard against the reception of its obvious meaning. As for burning, that, too, is impossible; but that the most strenuous efforts of the priesthood are made, or ought to be made, to prevent the free and unbiased perusal of the Word of Life, undeniable. Recent proceedings in Italy are fresh in the memory of our readers, and we have ourselves been witnesses of the unmitigated hostility of the priesthood to Bible reading in some Popish countries. But the subject is so copious as to demand a pamphlet, rather than an article; and we must refrain. They do not always and everywhere absolutely prohibit, but they always and everywhere declare this holy exercise to be dangerous, and they make it difficult. Where Protestant influence hinders not, they go much further—seize the books—and, at this moment, there are many imprisoned in Rome for having possessed Bibles.

No fact that any Romish debater can produce will contradict our statement. And we must now add that, taking Europe altogether—nay, taking the world altogether—the British and Foreign Bible Society, with the daughter societies which have sprung up after it, are the greatest antagonists to the church of Rome, in her efforts to conceal and to pervert the text of divine revelation. The manifold literary and living agencies of this blessed institution, are alone sufficient to baffle the utmost power of the Papacy to hide God's word from the people. "A Protestant version" of the Bible—as some persons not very wisely speak—is nothing more nor less than an accurate representation of the original text. The Bible Society has labored hard to raise the standard of translation, and while circulating, by way of concession, the best versions of the Latin Vulgate has industriously collected and published the chief translations of the sixteenth century. It gives currency to the inestimable versions of Luther and Diodati, for example. The oriental versions adopted by the society are some of them those to which the Biblical critic is still indebted. Wherever the Gospel and Popery contend on the wide arena of the world, it is the Bible Society that puts the sword of the Spirit into the hands of those who contend against idolatry and priestcraft. No other single and undivided agency exists that can now represent the evangelical churches in the world, and counteract, without sectarian diversion, or the suspicion of it, the wiles of Antichrist.

And whoever will calmly study ecclesiastical history, with regard to Romanism and the Bible, whoever will examine the actual state of the world in regard to the conflicting principles of Christianity and its opposites—whether those opposites be Popery or the endless forms of infidelity—he will find it to be a matter of fact, not of opinion, that this is the agency employed in the good providence of God, to raise the barrier against the two gigantic evils of the nineteenth century. Suffer Bible societies to droop, and you desert the common cause of Christianity in a period of unprecedented peril in our own country.

London Christian Times.

Christ Expounding the Law.

BY REV. THOMAS DALE, M. A.

The voice of God was mighty, when it brake Through the deep stillness of chaotic night, Uttering the potent words,—“Let there be light!”

And light was kindled as th' Eternal spake; While hosts seraphic hymned the wondrous plan

Which formed heaven, earth, sun, sea, and crowned the work with man.

The voice of God was mighty when it came From Sinai's summit, wrapped in midnight gloom;

When ceaseless thunders told the sinner's doom, And answering lightnings flashed devouring flame;

Till prostrate Israel breathed th' imploring cry, “Veil, Lord, thy terrors; cease thy thunders, or we die!”

The voice of God was mighty, when alone Elijah stood on Horeb, and the blast Rent the huge mountains as Jehovah passed, And the earth quaked beneath the Holy One; When ceased the storm, the blast, the lightning glare—

And but the “still small voice” was heard—yet God was there.

Yet not alone in thunder or in storm The voice of God was mighty as it came From the red mountain, or the car of flame— When stooped the Godhead to a mortal form; When Jesus came to work his Father's will, His was the voice of God, and it was mighty still.

He chid the billows, and the heaving sea Lay hushed,—the warring winds obeyed his word,—

The conscious demons knew and owned their Lord,

And at his bidding set the captive free. But is not hatred strong as wave or wind, And are the hosts of hell more stubborn than mankind?

These, too, he vanquish'd. When the holy law From his pure lips, like mountain honey flowed: Still, as he spake, the haughty heart was bowed, Passion was calmed, and malice couched in awe—

The scribe, perversely blind, began to see, And mute conviction held the humbled Pharisee.

“Man never spake like this man,” was their cry,—

And yet he spake,—and yet they heard in vain: E'en as their sires to idols turned again, When Sinai's thunder shook no more the sky; So these went back to bend at Mammon's shrine,

And heard that voice no more, yet felt it was divine!

Popery and its Effects.

CIVIL OR SOCIAL INJURIES INFLICTED BY POPERY.

The idleness and unproductiveness of so many human beings as belong to the priesthood.

The waste of the fruits of the earth and the blessings of life by so sensual and lazy a race.

The cruel scareface of young women as nuns, which blind and bigot parents make to this priesthood.

This corruption of so many minds as inhabit the nunneries.

The crimes which take place in the nunneries.

The association of priestly gain with all the indelicacies of human life.

The knowledge of individual and of family affairs obtained by artful priests in confession.

The placing all men under surveillance by this unparalleled system of espionage.

The command thus obtained over all the relations of social life, and the use which interested priests make of it.

The corruption of the female sex by confession.

The placing natural and arbitrary law in direct opposition by means of absolution.

The encouragement which absolution gives to every crime.

The defrauding men of money by means of indulgences.

The impoverishment of families by feeing and feasting a greedy priesthood.

The destitution of natural heirs, by priests terrifying the dying into the leaving of legacies.

The defrauding men of money by means of masses, to relieve their relatives from purgatory.

The rendering the mass of its subjects fit only for the lowest offices of society.

The violation of oaths when disapproved by the church.

The persecution of men for conscience sake, by means of torture and burning.

The general subjection of society to the power of an unprincipled priesthood.

POLITICAL INJURIES INFLICTED BY POPERY.

1. One of these, extending to every nation on the earth is—

The enmity of the priesthood to liberty and liberal institutions.

2. In relation to England and America in particular, they are—

The rendering the right of election subservient to the purpose of priestly intrigue.

The interference with legislation by influencing the return of its members, or those friendly to it.

Its power to corrupt, and its actually corrupting, even the best of political parties, by the accessions of strength it can bring.

The imputation of its own crimes to public institutions and governments.

The conspiracies, plots, treasons, assassinations, massacres, and civil wars it generates and encourages.

The inevitable sacrifice of the interests of a Protestant to those of a Popish state.

3. In relation to the continental states these injuries are—

The subjection of temporal to spiritual power, of an effect to its cause.

The knowledge of political affairs obtained in confession by an artful priesthood, and the fatal use it may make of this.

Its rendering the people's interests to those who have power to guaranty to it the exactions which maintain it in laziness and luxury.

The subjection of governments to Popery, by the eagerness of the people for indulgences.

The degradation of all society by the very vilest beings being thus elevated over it.

Presbyterian.

Ends of Man.

Were a man designed only like a fly to buzz about here for a time, sucking in the air and licking the dew, then soon to vanish back into nothing, or to be transformed into worms, how sorry and despicable a thing were he! And such without religion should we be. But it supplieth us with business of a most worthy nature and lofty importance; it setteth us upon doing things great and noble as can be; it engageth us to free our minds from all fond conceits, and to cleanse our hearts from all corrupt affections, to curb our brutish appetites, to tame our wild passions, to correct our perverse inclinations, to conform the dispositions of our souls and the actions of our life to the eternal laws of righteousness and goodness. It putteth us upon the imitation of God, and aiming at the resemblance of his perfections; upon obtaining a friendship, and maintaining correspondence with the high and holy love; upon fitting our minds for conversation and society with the wisest and purest spirits above; upon providing for an immortal state, upon the acquisition of joy and glory everlasting.

Dr. Isaac Brown.

The Unspeakable Gift.

The doctrines of the incarnation and atonement, so infinitely dear to the church, are not mere bodiless abstractions of the schools. They are the nutriment of the closet and the sanctuary and the death-bed. It is in them that a God of awful and ineffable purity becomes accessible to a race revolted and corrupt. It is in the gift of his Son that God commended his love to the world; and heaven itself, on the bestowment of a Redeemer, left in its own infinite and exhaustless exchequer no richer boon. He is the “unspeakable gift,” as Paul entitles it. And the argument that above all others cheers the desponding heart, is, that God, having freely given Christ, the greatest and richest benefit, shall he not with him “freely give us all things?” In him, the embodied and incarnate Deity has humanized itself, and made itself, so to speak, tangible and intelligible, and approvable to humanity. We have, in the high priest, one who can be touched with the feeling of our infirmities. And in this Christ, this divine embodiment of infinite love within a mortal tabernacle, the philosophy of the skies makes its direct and palpable appeal to the dullest and feeblest intellect. The child and the savage may not have the grasp of mind and patience of attention to follow out any long chain of argumentation, but bring the story of Calvary before them, and every dormant power of the soul is aroused. “Herein is love, not that we loved God, but that he first loved us.” And stooping thus low and coming thus near, why should he be refused the heart he claims, only that he may flood it with peace—“the peace of God that passeth all understanding?” And if we scorn and rebel such tenderness and benignity, pluck we not down on our own heads all the storms of a just and implacable vengeance? “If man love not the Lord Jesus Christ, let him be Anathema maranatha.”

Rev. W. R. Williams.

Grasshoppers.

Throughout parts of Pennsylvania, New York, New-Jersey, Delaware, and contiguous States, these insects are reported so numerous that in some districts whole crops of corn have been destroyed by them, and the damage to young trees, it is stated, is equally great. They collect in such immense swarms, that “in passing through a field,” says an informant, “it is with

difficulty you can guard your eyes, nose, mouth, and ears from their leaps; and the "stench arising from their decomposition; after a rain," as a journal in Lancaster, Pa., seriously asserts, "is so plainly perceptible, as sometimes to be really sickening." Farmers in some counties complain that their corn crops will not be worth gathering; and as this blight falls upon an extensive area of country, comprising some of the finest growing regions in the North, the loss to the agricultural classes will be enormous. From the South, too, we have accounts of this plague, but not to the extent as in the States mentioned.

The clover fields in various parts of Hunterdon County, (N. J.) the Lambertville Diarist states, present a curious appearance; in consequence of recent depredations committed upon them by the grasshoppers. The leaves are eaten off, leaving the stalk bare; and in many fields, it is thought the seed is entirely destroyed. Buckwheat has also been attacked by them, and the leaves and blossoms eaten off. Other singular freaks have been performed by this insect, in various parts of the country. Among the rest a great swarm, entirely filling the atmosphere, passed over the city of Reading, Pa., week before last, appearing like snow flakes to the observer.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, SEPT. 20, 1851.

All readers of the Herald are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

LOCATION OF THE KINGDOM OF GOD.

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here! or, See there! go not after them, nor follow them. For as the lightning lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together."—LUKE 17: 20-37.

In the 21st verse of the above connection, we read, "the kingdom of God is within you." This passage, detached from its connection, is one of the proof texts of those who maintain that the kingdom of God is a spiritual kingdom—existing only in the hearts of believers. Such persons make the kingdom of God, and religion, to be one and the same thing; they confound the kingdom, with a fitness for the kingdom.

When this text is quoted to show that religion is of the heart, that our hearts are to be right in the sight of God, and that God looketh not to the external acts of devotion, but to the feelings and the purposes of the heart, it serves a legitimate purpose; but when it is taken from its connection and used to prove that we are not to look for any personal reign of CHRIST on earth, it is evidently misapplied. We purpose therefore to inquire the meaning of the phrase—"the kingdom of God is within you."

The word rendered "within" is *entos* in the Greek, used only in one other place in the New Testament, where it is also translated within—"cleanse first that which is within the cup and platter."—Matt. 23:26. The marginal reading is, "among you;" but the natural and obvious import of the word is *within*; and we are inclined to think that the marginal reading was suggested to the translators more from the incongruity of the expression, "the kingdom of God is within you," than from any such meaning to be found in the word itself—no

such signification being intended by ROBINSON, DON-NEGAN, PICKERING, &c.

The question then arises, whether the expression is to be taken literally or figuratively? To decide this, it must be tried in accordance with the laws of figures. A figure always consists in some comparison, or in some affirmation of an object which is incompatible with its nature. In the present case there is no comparison instituted with any other act or thing, so that if there is any figure employed it must be a metaphor, in affirming that the kingdom is that which is *within*. In the use of the metaphor that of which the affirmation is made, being always literally expressed, the kingdom which is said to be *within* is the literal kingdom of God so often referred to in the Scriptures, and for the coming of which we are taught to pray. To decide whether the affirmation respecting it is metaphorical, we have only to inquire if it is compatible with the known circumstances elsewhere recorded respecting the kingdom. Can the kingdom of God, as in various places brought to view in the word, be located solely in the hearts of those addressed?

By a comparison of the Scriptures, we learn that the kingdom of God, is the fifth empire which is to succeed the four previous universal empires of earth.—The kingdoms of this world, like chaff from the summer threshing floors, are to be swept away and no more place found for them, after which the kingdom of God is to fill the earth.—Dan. 2:35. That kingdom is to be an eternal one; it "shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—v. 44. It is to embrace "all people, nations, and languages," and is to be an "everlasting dominion which shall not pass away, and his kingdom [is] that [which] shall not be destroyed."—7:14. The saints of "the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."—v. 18.

It is to be a kingdom on this earth: for "the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—v. 27.

It is also a future kingdom; for the SAVIOUR taught us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven."—Matt. 6:10. It is not only in the future, but it is not to be established till the day of judgment; for CHRIST "shall judge the quick and the dead at his appearing and kingdom."—2 Tim. 4:1. It is not till the seventh angel shall sound that "the kingdoms of this world shall become the kingdoms of our LORD and of his CHRIST," and he shall reign for ever and ever."—Rev. 11:15.—This is at the end of this world, when the kingdoms usurped by Satan shall have been "delivered up to God."—1 Cor. 15:24.

It is a kingdom which cannot be inherited in the present state; "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—v. 50.—the mystery of which is explained by the announcement of a wondrous change which will come over the living and the dead at its establishment:—"in a moment, in the twinkling of an eye, at the last trump . . . the dead shall be raised incorruptible, and we shall be changed."—v. 52.—And when at the end of the world he shall send forth his angels, and shall have gathered out of his kingdom "all things that offend, and them which do iniquity, and shall cast them into a furnace of fire" . . . then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:43.

These, with other conditions of the kingdom, make the affirmation respecting it, that it is *within*, incompatible with its nature. For a kingdom which is to extend under the whole heaven, embrace all the saints of all ages, be set up after the resurrection, and continue forever, cannot literally be *within* any class of persons. Therefore the expression contains a metaphor. What, then, is its metaphorical signification?

It was when the SAVIOUR "was demanded of the PHARISEES, when the kingdom of God should come," that he gave this memorable answer. And it was to them that he replied: "the kingdom of God is within you." Those who see no metaphor in the text, certainly, will not claim that the kingdom of God was within those hypocritical and scornful Pharisaic questioners! And yet, without a metaphor, such is its signification! His answer was not the kingdom of God is within; but it is, "within you?" These interrogators belonged to a class of persons who "were mighty particular in the tything of garden herbs," but were not over exact respecting the state of the heart. They made void the law through their traditions, loved the uppermost rooms at feasts, the chief seats in the synagogues, and the praises and greetings of men. They made broad their phylacteries, and enlarged the borders of their garments; but could devour widows' houses, and like whited sepulchres, which were beautiful without, were *within* full of dead men's bones. Boastful of their own knowledge of the law, they disdained the teachings of CHRIST, and in their intercourse with him, sought more to tempt him by puzzling questions, or to gratify a vain and idle curiosity, than to be profited by the sayings of HIM who spake as never man spake. Coming to the SAVIOUR in a self-righteous and impudent manner, his answers were not always the most direct. If SOCRATES, before answering a question, always first scanned the motives of the questioner, and gave an answer fitted to the character of the one who had inquired of him, surely the SAVIOUR might be permitted to exercise an equal discretion. He did not come to earth to gratify the idle curiosity of the impudent, of whom, respecting that of which they inquired, it had been said: "None of the wicked shall understand."—Dan. 12:10. His mission was to prepare men for the kingdom of God, and to instruct

those who were sincerely desirous of making that preparation. When therefore the Pharisees demanded of him when the kingdom of God should come, it would have been derogatory to the character of the SAVIOUR, and inconsistent with the end and object of his purposes, for him to have given the information they wished for. But the answer he does give, is beautiful, and well adapted to their condition.—As if he had said, the kingdom of God about which you need to be most concerned is the state of your own hearts, your own fitness for it; look *within*, and make all right there, that you may have some reasonable hope of participating in its joys, and you may receive what needful instruction you will then require. Therefore he said, "The kingdom of God cometh not with observation,"—with outward show; it will not be discovered in this locality, or in that; "for behold the kingdom of God is within you." Rebuking them, he turns to his disciples and explains that the kingdom is still future, that they are not to follow any of those who say, see here! or see there! because "as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall the coming of the Son of man be in his day." He showed them that that generation would reject him, and cause him to suffer many things; that when he should be revealed, the world would be living as unconcerned and careless as were the cities of the plain, and the inhabitants of the world before the flood when overwhelmed by their calamities; and that when He should come, one should be taken from the field, another from his bed, and another from the mill,—leaving their companions at their respective employments. Thus it is elsewhere revealed: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in CHRIST shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4:16, 17.

The meaning of the whole passage is therefore plain and simple, and harmonizes with other Scriptures. To explain it in accordance with the sense of those passages which are plain, and explicit, is in accordance with the legitimate principles of interpretation; but those which are obscure, or of doubtful meaning, should never be quoted to limit the meaning of the others.

From this answer of our SAVIOUR we may learn that we are not always required to reply to the questions engendered by an idle curiosity, or by sceptical or scoffing minds. To such, we are to lose no opportunity of turning their attention to the condition of their own hearts. Let them look *within* and they will see that they are unfitted for the enjoyments of angelic beings, and that except they be born again they can never see the kingdom of God, only as they shall see ABRAHAM and ISAAC and JACOB, and the prophets admitted to the enjoyments of that world, and they themselves thrust out. Bring home to them their need of a SAVIOUR, without which they can never be added to that "great multitude which no man could number, of all nations, and kindreds, and people, and tongues," who will have "washed their robes and made them white in the blood of the LAMB;" that they may, like the penitent thief, exclaim: "LORD, remember me when thou comest into thy kingdom."

NEW WORK.

"A WREATH AROUND THE CROSS; or Scripture Truths Illustrated. By Rev. A. Morton Brown, author of 'The Leader of the Lollards,' etc.—With a Recommended Preface by John Angel James. Boston: Gould & Lincoln, 59 Washington-street. 1851."

This work commences with an exposition of the necessity of the Cross, that wrath against the sinner is recorded, that the danger is certain, that escape is possible, necessary, and blessed. It then shows the way to the Cross—its existence, sufferings, mediation by it, life from it, faith in it, submission to it, glorying through it, and its connection with the crown. A specimen of the style and character of the work will be seen in the following extract:

"THE CHIEF SHEPHERD."

"The gospel, throughout, is a record of the love of God to man. Its very first promise, bursting through the gloom which followed upon the fall, was a gleam of hope coming from the God of mercy.—Whilst every succeeding dispensation of divine grace, like the day which advances from the dawn to noon, was only a larger and clearer development of the love of God. But ah! the coming of CHRIST to suffer and to save, was the noon-day fulness of the divine compassion. Leaving the bosom of the Father and the bliss of heaven, assuming our nature, identifying himself with the cause of our sinful race, dying for our sins, rising again for our justification, and even now reigning in heaven, that, finally, all his people should reign with Him, 'herein is love, not that we loved God, but that he loved us and gave his Son for us.'

"The same compassion, nevertheless, is manifested in an equally remarkable and endearing form, in regard to CHRIST's coming to judgment. To meet the weakness of his people and establish their confidence in Him in reference to the final day of accounts—unchanged either in affection or concern for their interest, he is represented as appearing. When on the occasion of his ascension, his disciples stood and looked after him into heaven, grieved and astonished at his departure, not knowing what to think or how to act, two angels stood by them, 'which also said—Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' Oh! he is to come, the same Jesus! And when he is represented as arriv-

ing for the purpose of rewarding his faithful followers and giving to each his crown, his approach to them is not that of the inexorable Judge, the unbending and exalted friend and benefactor, but it is the coming of their Shepherd—the chief Shepherd indeed, but still in the same endearing character, and with the same careful love, as when, the good Shepherd, he blessed little children, and 'laid down his life for the sheep.' What a system of love, from its commencement to its consummation, is the gospel of CHRIST! O blessed Jesus! thou art a SAVIOUR indeed, suitable for sinners, a shepherd, a good shepherd, the chief Shepherd!

"As a shepherd the Redeemer has a flock. Hence his own language, John 10:27—'My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.' Reader! do you ask who they are, who constitute CHRIST's flock amongst men? We answer, *they are his purchased people*. 'For ye are bought with a price.' 'CHRIST loved the church and gave himself for it.' 'Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers to feed the Church of God, which he hath purchased with his own blood.' *They are a believing people*. Hence CHRIST's own words, 'But ye believe not because ye are not of my sheep, as I said unto you.' 'Believe in the Lord Jesus CHRIST, and ye shall be saved.' 'He that believeth is saved, he that believeth not is condemned already, and the wrath of God abideth on him.' When, therefore, we speak of the flock of CHRIST, the church of the living God, we refer to all those who believe in CHRIST. No matter under what form of church government you may worship, by what name you may be called, or under what evangelical ministry you may seek edification, the true church consists only of true believers. Thus CHRIST's flock are a *separate people*. Separated by the work of the Holy Spirit of God within them, first of all, from their own former sinful selves, separated from the evil world, separated, by a love of God and of holiness, from all the sinful in the universe, 'a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into marvellous light,' a peculiar people, zealous of good works."

"All such constitute the flock of CHRIST, and of none but of such is the church of God composed.—Men may be baptized by the most apostolic hands, may be welcomed into church membership by the most apostolical bishop, receive the elements of the Lord's supper from the most meek presbyter or dignified priest, but all these are vain, so many empty ceremonies, without faith in CHRIST and a separation by his own Holy Spirit unto salvation. Possessed of these, no matter how much the followers of CHRIST may be despised even by their fellow Christians, they are accepted of God in the beloved, and form part of his redeemed family. Yes! glorious fact! God looks down well pleased on every believer, whether rich or poor, learned or illiterate, struggling against sin and seeking his glory. The Redeemer, with saving and sanctifying interest, watches the effect of every step in their journey and every trial in their lives. On high he sits, 'the Refiner of silver.'—And, like the refiner who, the moment he sees his own image reflected in the precious metal, withdraws it from the flame; so our Redeemer, the instant he sees his own work accomplished in his people, immediately relieves them from every conflict and receives them into glory. O most honored portion of the world's population, the flock of CHRIST; his purchased, believing, separated, and sanctified people!

"The chief Shepherd has not only a flock, but under-shepherds. This is implied in the very fact of there being a 'Chief.' The priests and prophets of the Old Testament, and the disciples and apostles of New Testament times, were all of the LORD's appointment. We hear much in our day, indeed, of 'the successors of the apostles.' Yet we never read in the Scriptures, either of CHRIST or his apostles having appointed any particular class of men their successors, any more than of their having appointed successors to the seventy disciples. And yet no claim is put forth by any class, to be the successors of the latter. But there is one question connected with the gospel, which has appeared to us to put this whole subject of 'apostolical succession' at once at rest.—It is, does the gospel consist of persons or of principles? If of principles, then, doubtless, they only are the true successors, both of the disciples and apostles, who love the same LORD, breathe the same spirit, exhibit the same piety, and preach the same truth. Persons are mortal, principles are immortal; persons pass away, truth remains. To the immortal and abiding, therefore, not to the perishing, we cling. For Oh! they only are CHRIST's under-shepherds, who CHRIST-like live and apostolically preach!

"Christian ministers, however, are necessary. To perfect human society in every part, the principle of division of labor is essential. Life is short, and no

man, nor class of men, can possibly acquaint themselves with every thing requisite to the happiness of life, and the maintenance and perfection of society. Men cannot all be their own physicians, their own lawyers, or their own tradesmen. It is reasonable to suppose, that he who devotes his whole time and talent to some particular kind of study, is best fitted to lead out the minds of others into the most perfect knowledge upon the subject. Hence the divine wisdom in a stated Christian ministry, keeping before the attention of man, with the greatest vigor and freshness, the great truths of redeeming love. But, reader, ministers are but under-shepherds. They cannot save you. Their words, of themselves, cannot even spiritually nourish you. No! there is a chief Shepherd. Through the greatest and the best of ministers, to Him we must look; Him we must hear, and faithfully follow. And Oh! that we may thus bear the Cross, to cheer us we have the promise, that 'when the chief Shepherd shall appear, we shall have a crown of glory that fadeth not away.'

"The chief Shepherd has not only a flock, but also pastures. Beautifully has the inspired DAVID spoken of this in the 23d Psalm; that song of Zion which has been the strength of many a Christian pilgrim through life's journey, and the stay of many a Christian soldier in a dying hour. 'The LORD is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters.' Time would fail us to show how numerous, in the gospel, are 'the green pastures' of the Christian; and to delineate the hallowed efficacy of the truth in becoming to the soul, 'still, untrodden waters.'

"The pastures of the church, CHRIST's flock, consist of all the truth as it is in Jesus. Human traditions, the writings of the fathers, the decrees of councils, will not serve for a foundation on which to cultivate the hopes and happiness of immortal souls. No! the vagaries of the human mind, in all ages, and in its best estate, are proverbial. Even a heathen philosopher could exclaim, 'for man to be divinely taught, a messenger must come from God to instruct him.' That messenger is MESSIAH, the Prince. The truth as it is in JESUS, lays a 'sure foundation'; in his atoning blood for the pardon of our sins, in his holy life and vicarious death for our justification and peace with God, and in the sanctifying power of his Holy Spirit for 'meetness for the inheritance of the saints in light.' O how satisfying is the truth of CHRIST!

"The pastures of the church, CHRIST's flock, consist, moreover, of all the promises of God's word—promises rich in mercy, full of encouragement, and redolent with the sweetest Christian comfort. There is not a condition into which the believer on earth can possibly be reduced, where the promises of the gospel cannot meet his case, mitigate his sorrows, and turn his trials into blessings. Is he in a state of darkness? 'The Sun of righteousness shall arise with healing in his wings.' Is he in doubt? 'Ye are saved by grace, through faith, and that not of yourselves, it is the gift of God.' 'Ask and ye shall receive, seek and ye shall find.' Is he exposed to enemies? 'Fear not, ABRAHAM, I am thy shield and thy exceeding great reward.' Nay! is he near to death itself? 'O death! where is thy sting? O grave! where is thy victory?' 'The sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory, through our Lord JESUS CHRIST.' Yes! the promises of God to the believer, are indeed 'green pastures.'

"So reader, are the prospects opened up before Christians in God's word. Apart from the Bible, we see nothing encircling the tomb but a darkness deep as midnight; nothing occupying eternity but unfounded longings after life, vague conjectures, and groundless hopes and fears. But 'life and immortality are brought to light,' in the gospel. The follower of Jesus lives on truths like these. 'I see above the grave one who is 'the Resurrection and the Life' for me, and beyond time, and death, and eternity, I behold a reconciled God, an exalted SAVIOUR, a smiling Judge, an everlasting happy home, immortal youth, the society of the blessed forever, an endless day of glory, and the felicity of ceaseless activity in adoring and honoring the LORD.' O glorious prospect! And these form a soul-ravishing pasture, the 'green pasture' forever of the flock of CHRIST!"

PROPHETIC CHARACTER OF THE GREAT EXHIBITION.

(Concluded from our last.)

Now, in the world's history those great principles often come to a point, the desire for which marks off the age at the time. There was an age of chivalry, an age of literature; but this is the age of knowledge, or rather, the age which concentrates the knowledge of all ages bringing it to bear on the improvement of man's condition, both physically and intellectually. It is the age of progress—the age of which DANIEL speaks, saying that "many shall run to and fro, and knowledge shall be increased." The

age of commerce and civilization. Of all this the Great Exhibition is no doubt a great exhibition. It exhibits man's great rise—the wondrous knowledge he possesses, though acquired in rebellion, and of which he robbed the garden of God, so to speak.

Hence we have at once the answer to what often puzzles thought. How came man by these powers which the scene all around us exhibits?

How came Popery there, that system of consummate skill, framed in imitation of Jewish and Christian revelation? and what are all false religions, but imitations of revelations, more or less skilful, as Satan sees the case or age requires.

And what are civilization, commerce, arts, and sciences, in man's hands, but imitations of God in creation? At best they are but imitations of the works of God; but all used of man out of Paradise to do without God, and fill the scene himself as God.

Human reason, then, and human discovery and invention, are but imitations of God in revelation and creation. Now, the apostle JOHN makes no exception, but says—"All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the dust thereof: but he that doeth the will of God abideth forever."—1 John 2:16, 17.

We deem it important, yea, most important, thus to press these things upon Christians at this time; lest they, "being led away by error of the wicked, fall from their own stedfastness." And, moreover, those who sound trumpets give such an uncertain sound, that who can prepare himself for the battle?

Does the Great Exhibition, or does it not, present "the lust of the flesh, the lust of the eyes, and the pride of life," as temptations to all? Answer this candidly and honestly, and know, then, that "the friend of the world is the enemy of God."—James 4.

The world will prosper. The elements, the machinery of prosperity are there—look at them. Well, what then? Ask Scripture, what then? "When, they shall say, peace and safety, sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thess. 5:3. See the miserable end. It may be said of this generation, as it was said at Babel—"Now nothing will be restrained from them which they have imagined to do" (Gen. 11th), for no prophecy of Scripture is of private interpretation, but extends beyond the thing here spoken of. And well may the World's Exhibition be a Babel, yea, the Babel renewed; for they are at first "only left off to build the city." And this generation renews it. "Let him that reads understand."

And what does our LORD say? How does He describe the end? Hear him:—"And as it was in the days of NOE, so shall it be also in the days of the Son of man. They did eat, they drank; they married wives, they were given in marriage, until the day that NOE entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of LOT; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that LOT went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."—Luke 17:26-30. Does the LORD describe in this a state of adversity or prosperity, let me ask you? Yea, more than this. Is it not a state of unexampled ease, peace, and prosperity? for the world is engaged always in these things, so that there is nothing peculiar or remarkable in the things themselves. What, then, does our LORD refer to, but to an unexampled state of ease and pleasure at the end? And what more fitting, or suitable, instrument to bring the world to this state than what is before our eyes? Let me, then, my reader, call on you, in the name of the LORD, not to be deceived by all that you see before your eyes, by "the kingdoms of the world, and the glory of them,"—things which the devil could, and did show before now. Let me call on you to escape the wrath to come, that you may be hid in the day of the LORD's anger, and not "call on the rocks and mountains to cover you from the face of him that sitteth upon the throne, and from the wrath of the Lamb."

But there are mingled hopes and fears as to the result of this great Great Exhibition.

Some hope that the gospel will spread, and that it will help to the fulfilment of the millennial predictions of the prophets, when "the sword shall be turned into a sickle, and the spears into pruning-hooks, when nations shall not learn war any more."

Others, again, fear a revolution, a plague, or that some such calamity will arise from it.

Now, neither of these expectations will follow. What then? Why, the result will be that the entire thing will flourish and prosper according to the wish and design of those who framed it. There could be no more striking fulfilment of the Scriptures of truth than the success of this great undertaking. Why? Because it will ripen the world for

that state, described already as marking the close of its history.

Many people think that the last days of this world's history are marked by "wars and rumors of wars." No such thing. These come after, and are consequent upon, another state of things entirely. A state of "peace and safety"—a state of ease and prosperity—a state of commerce, civilization—in short, on, after, and upon, a state of earthly paradise—just as of old, in the days of NOAH and LOT, and BELSHAZZAR'S feast. It is on such a state of things that "the wars and rumors of wars," and all the calamities of the Book of Revelation, set in. Calamities and events of which God has forewarned at intervals, and so manifestly, that many say the events of the Apocalypse have been for the most part fulfilled. Now this, whether true or not, is still a witness for God, that he has not left himself without witness, or men without warning; but the seals, trumpets, and vials of the Apocalypse will yet take their full sweep over the earth as the outriders of the Son of man in personal judgment: whatever shadows these events may have already cast before them, they will yet surely come.

And now, my friends, the world is before you, and the word of God is before you. Choose which you will serve, you cannot serve two masters, God and Mammon. Awake! awake! my friends. It may be "you shall be hid in the day of the LORD's anger." There is deliverance from the wrath to come—that deliverance is in the person of Him who brings the judgment—in the person and blood of CHRIST. Hide in Him, and you need not call on the rocks and mountains to hide you. Rest in Him, and there will be no destruction. Remember, it was blood sprinkled on the door that saved the Israelites in the night of the destroying angel.

Remember, it was the blood that brought the thief on the cross into Paradise in one day. Set value on Jesus. He is better than all the vanities in the world. He possesses, and is rightful heir to, all this world seeks after: "Blessing, honor, glory, power," are His, and His for ever. These things the world grasp and covet, and they elude their grasp: so that all is vanity: but "He is the same, and his years have no end." And the poor sinner who rests in Him, rests in glory; his security is established, for CHRIST bore his judgment; his title to heaven is sealed, and written in blood; his life is everlasting, for he has the life of CHRIST; his immortality has set in already, for he is risen with CHRIST; and when CHRIST, who is our life, shall appear, then shall we appear with him in glory.—Col. 3:4. "The word of God is quick and powerful"—if you hear his voice, harden not your heart. Say not, "I have no power to believe," nor yet say, "I will turn before I die." The devil suggests this unbelief. God's voice is powerful. Let it have place, and harden not your heart. "The heavens and the earth shall pass away, but his word shall not pass away."

Do you believe in CHRIST? Oh, yes: will be the reply. What have you got by it? Have you remission of sins? Have you life eternal? Have you heaven? Have you God as a Father? If not, you have nothing as yet but the world, or worldly religion. You may have knowledge, and the knowledge of good and evil that man got in the fall; but you have not yet eaten of the tree of life. You are still in death with all your knowledge; outside Paradise, and outside life, for CHRIST is "the tree of life in the midst of the paradise of God;" and the flaming sword that kept the way, after sin entered, awoke against him as God's shepherd; as it is said, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd."—Zech. 13:7. The flaming sword set to keep the way of the tree of life, when man lost title to life in Paradise, smites the shepherd himself in the end, when the God of love would make a way for man back again to Paradise. "Oh, that man would praise the LORD for his goodness, and for his wonderful works to the children of men." "Who-soever believeth in him shall never be confounded," for it is written, "Blessed are they that wash their robes in the blood of the Lamb, that they may have the right to the tree of life, and may enter in through the gates into the city."—Rev. 22:14. This we quote from the Vulgate version, that our Roman Catholic friends may see that the sole and only way of regaining life, of regaining Paradise, is through the blood of the Lamb of God. Man lost Paradise in a day by sin, and won it back in a day by death, even the death of CHRIST, who says to the thief on the cross, "This day shalt thou be with me in Paradise." It was lost in a day, and won in a day. The title is made good again for ever. Let us, then, turn not to a refuge of lies, nor turn to the world as a scene of good; but let us value and believe in the LORD JESUS CHRIST, and we shall be saved. And when heaven and earth pass away, we shall never pass away. The Exhibition and all the kingdoms and religions of the world will pass away, but CHRIST will never pass away. Oh, that we may be able to

say with truth, "The LORD is the portion of mine inheritance, and of my cup!"

London "Quarterly Journal of Prophecy."

LIBEL SUIT.

The Commonwealth newspaper, of this city, or rather its trustees, have within a few weeks been defeated in a suit for libel brought against them by a Mr. R. T. SHECKELS, of Washington city, D. C., and mulcted in the sum of \$400.

Mr. SHECKELS it seems is the president of a Free-Soil association in that District, and has been instrumental in purchasing the freedom of twenty-four different slaves, and restoring them to liberty. In negotiating for the freedom of a fugitive in Springfield by the name of RINGGOLD, the latter had raised the money and sent it on to Mr. SHECKELS, when he received a letter from S., wishing him to come on in person. He accordingly went to Washington, and after a few days wrote home stating that he had accomplished his business, and would be home at a given time. That time being passed several days, and RINGGOLD not returning, some fears were entertained for his safety. The Commonwealth then published the following article from the Springfield Republican, with the additional remarks:

"Thomas H. Ringgold, a mulatto barber, of Chicago, well known here, being a fugitive slave, recently raised the money for the purchase of the right of ownership which other people had in him, and sent it on to them at Washington. They returned a receipt and a release, but at the same time informed him that in order to procure thoroughly legal free papers it was important or necessary for him to come on there. Accordingly, he started a fortnight since, intending to return quickly, and not to be absent over a week. His prolonged absence, with no explanatory word from him, gives occasion for anxiety to his family and friends here, as it provokes the suspicion that he may have been kidnapped and returned again to slavery. Ringgold is an intelligent, smart fellow, and has a wife and three children, who are all free. We believe his friends and advisers here counselled him to go to Washington, and though we cannot understand the necessity or importance of such a journey to the attainment of the object named, we are loth to believe that those who have received the price they set upon him and signed a release, should be guilty of the damnable deed of enticing him South under a false pretence and then enslaving him."—Springfield Republican.

"We have known slave-holders do worse things than that would be. It would be easy to name many fugitives who have been taken back to slavery under the law of '98, who had paid a stipulated price for their liberty, and some who had done it two or three times. In reality, what fugitive slave has not paid his market value or more before running away? Ringgold, by the law of slavery, was his master's, and so was all the money he could earn. His 'owner' at Washington, by the ethics of slavery, would regard the promise which enticed him to Washington the same as catching an unruly horse with an empty peck measure.

"We learn that Ringgold did not go to Washington, as represented above, by advice of his friends, but in spite of their remonstrances. He placed unbounded confidence in one R. T. Sheckels, a government official, at whose instance he raised the money, \$600, which he sent to Sheckels to pay to the heirs of the late Mr. Brown, (of Brown's Hotel,) his former master, for his freedom. After Sheckels had received the money he wrote to him as follows:

"Dear Ringgold—According to promise I have transacted the business for you, and called on the Browns and they promise to get your papers for you next Saturday. But in order to have the whole thing attended to legally, it is necessary that you should be here personally as early as the 12th inst.

R. T. SHECKELS."

"This letter was written in January, and smacks of hypocrisy. The friends of Ringgold have received a letter purporting to be from him, since his arrival in Washington, saying that his business was completed and he would be at home in a week. It is suspected to be a forgery. Mr. Ashmun has been telegraphed to make inquiries about Ringgold.

"He escaped from Washington about two years ago in the suite of an Italian Opera Troupe, his complexion being so light that he was mistaken for one of the Italians.—Commonwealth."

In a few days RINGGOLD returned with his free papers, all right; and The Commonwealth announced his safe arrival. They however made no apology for the uncourteous reflections cast on Mr. SHECKELS, and he brought the suit which has just been decided in the United States court. The following is a "clear, full, correct and sound, legal definition of a libel," in the language of the late Judge STORY:

"Any publication, whose tendency is to degrade and injure another, or bring him into contempt, ridicule or hatred, or accuses of a crime punishable by law, or an act odious or disgraceful in society, is a libel."—(In 3, Mason, R.)

As the references to Mr. SHECKELS intimated that RINGGOLD had been enticed to Washington by a hypocritical letter of the former, and that the letter purporting to be from RINGGOLD was forged, it was a clear case of libel, and the decision will serve to show the danger of parties who make a libelous use of another's name. The clemency and forbearance of the party libeled, is the only protection of the libeler.

CHAMPLAIN.—We learn by Bro. H. that the Tent meeting in C. is well attended, and the prospects of a profitable meeting are good.

CORRESPONDENCE.



THE NAZARENE STRANGER.

BY MISS H. M. JOHNSON.

Within the humble manger's shade
Behold a lovely infant laid,
With smiling face and quiet mien,
Behold the lowly Nazarene.

In peasant's humblest garb arrayed,
By purling brook, or forest's shade
Indulging childhood's guileless dream,
Behold the lowly Nazarene.

Where lofty trees their branches spread,
While dew-drops gather on his head,
And tears of bitter anguish stream,
Behold the lowly Nazarene.

Within proud Pilate's judgment hall,
Deserted and despised by all,
Where loathing on each face is seen,
Behold the lowly Nazarene.

Upon the cross with pallid brow,
And lips that breathe of mercy now,
While awful darkness veils the scene
Behold the lowly Nazarene.

Within the dark and dreary tomb,
There all is wrapt in shades of gloom,—
Where not one ray of light can gleam,
Behold the lowly Nazarene.

Yet see! the grave has lost its sway,
Its iron bands are torn away,
And wak'ning from death's icy dream,
Behold the risen Nazarene.

On Olivet's sequestered head,
Behold a dazzling splendor shed,
And rising from each earthly scene,
Behold! behold! the Nazarene.

At God's right hand with glory crowned,
While seraphs bright his throne surround,
And angels praise in lofty theme,
Behold the ascended Nazarene.

And when that awful morn shall rise,
When the last trump shall rend the skies,
When heaven's bright legions all descend
In dreadful pomp, and time shall end,
Behold the foremost in the scene,
The once rejected Nazarene.

THE DEATH OF THE WICKED,

A SERMON

By a minister who has renounced what he formerly preached—viz., Universalism.

TEXT.—“But if the wicked will turn from all his sins that he has committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, and not die.”—Ezek. 18:21.

To whom is this language addressed? To dying men who have never turned their feet into the path-way of religion.—Though all men are to a certain extent sinners, and this because perfection in its absolute sense cannot attach to them here, yet a particular class from all others are addressed in these words of the prophet. The house of Israel had departed from the Lord, and though by covenant the people of God, at this time they were to be regarded as the Lord's in a nominal sense. They had broken their covenant obligations, and to a great extent departed from his truth. So far as the interior perception of the truth they were but little, if any, better than the blind and degraded heathen world around them. Of their own free-will they had given themselves to the worship of false gods and to gross licentiousness, of which the unregenerate heart of man alone is capable. It was to the end they might live the prophet bids them turn, and adds by way of his closing remarks, “for why will ye die?”

I propose to inquire into the nature of this warning.

1st. To what death did the prophet refer? 2d. The proposal of the prophet implies, that when the wicked man turns away from his sins, he is saved from the punishment due for the sins which he has committed.

3d. The Israelites in turning from their wickedness would inevitably turn unto God.

To what death did the prophet refer?

The current testimony of Scripture is, that the unregenerate man is morally dead. Paul, in writing to his Ephesian brethren, addresses them in the following language: “You hath he quickened who were dead in trespasses and sins, wherein times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.” To his Colossian brethren he writes: “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.” If then the unregenerate man is in a state of moral death, the admonition contained in the text could not have reference to that which attaches itself to him in this life as a sinner. The language particularly addresses him in relation to a death which is to follow a continued course of sin here. If the wicked (or to use the hypothesis of Paul,) if the man who is dead in trespasses and sins will turn “from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, and shall not die.”

Suppose then we take the hypothesis of the rejecter of future punishment, and we are necessitated to render the text as follows: The morally dead man if he does not turn from his sins will surely be morally dead. This most certainly would take from the

passage all its terrible sanctions which hitherto we have regarded as being conveyed by it to the mind of the sinner. The Divine government would come to us as one less inferior than human governments, for they make not the man's violation of the law to be his punishment, neither do they teach us that the fear of detection, which sometimes causes him to tremble as the aspen-leaf in the breeze trembles, is the adequate penalty of his crimes. If he is discovered he has to undergo a penalty lying in the future, to which the law holds him as justly doomed. The law of God in this respect holds good, and from the records of the Old and New Testaments is plainly taught, that man will receive in the future for the deeds done in his body.

May it not be natural death to which the prophet refers? We answer, this cannot be, for all men, good and bad, are subject to the death of the body.—It was written of the body, “Dust thou art, and unto dust shalt thou return;” but where in all God's holy book has it been written that natural death is the punishment for sin? No where. It is written in the book of Job (20:5, 7): “The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. He shall perish forever like his own dung; they which have seen him shall say, Where is he?” In Psalms 11:6, “Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup.” And in the Apocalypse, in which is represented the winding up of all things, it is said, “The smoke of their torment ascendeth up forever and ever, and they have no rest day nor night.”—Rev. 14:11. These cannot, by fair rules of interpretation, be made applicable to either the state of moral or natural death, but to the death of the soul beyond. There may be theologians who shall so weave into God's sacred word their subtle devices, as to draw for a season men one side from the truth, but he who is unbiased by party, having the spirit of a child to bring to the investigation of the truth, would never have conceived that such language was, in its strict sense, to be applied to this state of being. No! it cannot be that he who in this world squanders his whole life, meets his full doom, for nowhere in this world do we, in the sinner's case, discover its correspondent effects. There must then be a direct reference to that closing scene, the judgment, and the gathering of the nations before the great tribunal of Heaven, when the final award, “these shall go away into everlasting punishment,” shall be heard from the lips of the Son of Man.

The death spoken of in our text is the penalty of God's violated law, and meet it the sinner must, if there is no divine interposition. This can only come on the ground of the sinner's perfect obedience to the law he has so often violated, by which, in his case, he is brought near unto the atonement of the Lord Jesus Christ, and receives the pardon of his sins.

2d. The doctrine of the vicarious nature of the atonement is, to a great extent, denied. Men of learning have arisen in our day, who teach us that the atonement of the Saviour affects not the law in its demands upon the sinner, but the sinner as a sinner abstract from all that the law has ever required in his case. Hence, say they, a man cannot be saved from the punishment of his sins, though he may be saved from his sins. They ask, does not the Bible plainly declare, that “though hand join in hand the wicked shall not go unpunished;” how then can punishment be remitted? There is one thing we are too apt to forget, which is that the divine plan is not an unconditional plan. Man exercises in all cases the freedom of will. Hence as a being of conditions, held only on such ground amenable to the divine government, are we to consider him. If we take into consideration but a single principle of the divine government, and isolate it from the rest, we might adopt the theory of man's being a mere machine, held by laws over which he has no control. But when we regard the divine plan, as running together, forming one grand embodiment of truth, and, when disconnected from the purposes of Christ's mediation, shorn of its glory, we dare not in the least adopt a theory that would infringe upon the Divine Sovereignty as exercised in the case of rebellious man.—Hence we adopt as the only logical conclusion, the exemption of the sinner's condemnation with the exemption of his guilt, through the mediation of Christ. We have several instances in the Old Testament where the remission of punishment is plainly inculcated, and not in one instance is there stated any specific conditions. One case occurs to my mind where, if we did not admit some conditions to be implied, we should be left to charge the Almighty with falsifying his word. I refer to the command of the Lord in relation to Nineveh. Jonah was bidden to say to the Ninevites, “that in forty days she should be destroyed.” But we find in the history of Nineveh that she was spared many years after that prophecy was uttered. Did the Almighty falsify his word? No man will dare to say that. Why then was not Nineveh destroyed? The Bible says she afterward repented, and God lengthened out the years of her existence. As, to relieve the charge from God, we are bound to admit the implied conditions in the command given to Jonah, in so doing we are admitting the possibility of forgiveness of punishment in connection with transgression, and thus opening the way for the admission of the implied conditions in relation to all similar declarations.

But let us for a moment reason upon the hypothesis of those who differ from us in this respect, and we shall see plainly the bearing of our subject. A man is sick with a most fearful disease, and throughout his body are pains which seem as if they would rack his system in pieces. His friends send for a physician, in whom they have every confidence, to come and administer to him a certain remedy for the removal of his disease. The physician comes, and, as the sick man inquires of him whether he can do anything to relieve him in his condition, he kindly tells him that he can save him from the disease he is afflicted with, but has no power to alleviate the pains with which his body is racked. What would the sick man think of his physician? Is not Christ the great Physician, and the sinner, depraved with sin and groaning under the condemnation of the law, the sick man? What then must the sinner think of Christ if he has no power to secure him from the demerit of sin? It is his greatest agony that, on account

of his sins, he is doomed to meet that law he has violated, and what cares he for his exemption from his sins if he cannot find an exemption from the demands of the law? He asks, “Was not Christ made the end of the law for righteousness to every one that believeth?” “Hath he not redeemed us from the curse of the law, being made a curse for us?” A stern and unrelenting theology says, No. This answer is not founded on Revelation, but on a vain philosophy, fashioned after the rudiments of this world. The voice of revelation is, “Christ hath redeemed us from the curse of the law, being made a curse for us,” and adds, “that we might receive the promise of the Spirit through faith.”

If then the arguments we have just presented are true, do they not clearly demonstrate that the doctrine of the remission of punishment is a true doctrine? Do we on this ground diminish the efficacy of the law? May I not say that the sanctions of the law are not in the least diminished, but that they are stronger in the case of the disobedient? We do not assure the disobedient that he can escape the punishment of his sins without the most thorough repentance. At the same time, through the mediation of the Lord Jesus, we open the kingdom of heaven to the believing sinner, and bid him a welcome there. Can we do less? Not if we are faithful to our great commission. Can we do more than this? It is not required of us.

3d. The Israelites, in turning from their wickedness would inevitably turn unto God. To whom could they go but unto God if they turned away from their sins? The world, the flesh, and the devil, are on the side of evil; but on the side of holiness is God. Two positions constitute the whole ground-work, the position which includes sin, and that which includes holiness. The neutral ground, morality in the abstract of all religion, is not. Strictly speaking, there is no such thing as a morality, partaking of goodness, which is exempt from religious bearing. I know there is a something which men have named thus, while it clusters around a depraved and guilty heart. But it is no more than a casement to ward off the convictions of divine truth. A something that serves but to bolster one up, and make him feel that he is something when he is (nothing), and thus shut out from the soul the splendor of that Sun of truth which comes to chase away the darkness within.

In turning from the paths of wickedness, I have said that there is a turning unto God; but this statement is of itself insufficient. There are ways and means of deliverance in the scheme of redemption made through Christ. They may be summed up in a few words. The exercise of a sincere and unwavering faith in the Lord Jesus Christ, coupled with perfect obedience. But remember, this faith and obedience can never be acceptable to God if they do not proceed from the heart. To which of my congregation does the subject address? Let such make an application of it without fail to-day. They stand in a relation that is truly awful. It is the relation by which they are to be judged, when before the Judge, on that solemn day of retribution, they shall be called to give their account as to how they have demeaned themselves here, and the preparation they have made for heaven. At that tribunal there will be no appeal, for it is the highest of all tribunals—the decision is final! “If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, and shall not die.” Momentous words! Let them come to your heart with all their solemn import as you now sit in your seats—let them be present with you as you go to your homes, and there in the chambers of seclusion may you fall down before the Lord your maker, and ask that you may live and not die. Depend upon it, if you continue in your sins you must die, and that forever.—In that world of despair it will be your greatest agony, to think how near you once were to heaven, and how foolishly you refused to enter in.

CENTRE COUNTY, Pa., CAMP-MEETING.

DEAR BRO. HIMES:—In this I send you an account of the camp-meeting held in this county, which was attended by the Divine blessing.

The Camp-ground.—It being somewhat inconvenient to continue upon the old ground, although the same privilege was extended to us as in previous years by the gentlemanly owners, another beautiful spot was selected, about three miles from Milesburg, and the true Adventists manifested their interest in the cause by fitting it up with no common neatness and convenience. Fifteen good board tents were erected, which were well filled. The spot was a little elevated, and the circle enclosed an area sufficient to contain some four thousand people.

Aug. 27th.—As Bro. Litch and Gates were expected, Bro. Boyer and myself met them at Potter's Mills, Penn Valley, where, in the evening, Bro. L. gave an interesting discourse from Ezek. 37:25. The attendance and interest were good, and we trust a favorable impression was made. We were kindly entertained for the night by our friends Pownell and Thomas.

Aug. 28th.—Arrived at the camp-ground, and in the evening the congregation listened to a discourse from Bro. Gates, from Matt. 18th. He read and commented on the entire chapter with considerable freedom, to the edification of believers.

Aug. 29th.—A refreshing prayer-meeting at 10 A. M., and at 2 P. M. Bro. Litch gave a discourse from 1 Co. 3:9 of uncommon sweetness, to the joy of the saints. In the evening, Bro. Gates preached from 2 Cor. 2:14-16. The discourse was timely, and calculated to arouse saint and sinner to duty. At the close a number presented themselves to be prayed for, and one found peace in believing.

Aug. 30th.—Prayer-meeting at 9 and preaching at 10 A. M. and 2 and 7 1-2 P. M., and a prayer-meeting at 6 o'clock. The prayer-meetings were of the character of the first. Bro. Litch addressed the congregations morning and evening, from Heb. 12:28 and Matt. 16:18, 19. His principal theme in the morning was to show the inconsistencies contained in the Millenarian view of the one thousand years, and the harmonious view advocated by Adventists respecting the same. It was clear and conclusive. In the evening

he showed—1st. That Christ, and not Peter, (as Romanism teaches,) is the rock upon which the church is built. 2d. That the gates of hell (hades) were not wicked men and demons, but the ingress and egress of the place of departed spirits: in a word, death should not prevail, but that the church would conquer in the resurrection. 3d. That the kingdom of heaven is not the church of God on earth, as claimed by Catholicism, but a dispensation subsequent to the resurrection. 4th. That the kingdom was near, shown from the signs of the times. After a stirring exhortation from Bro. Gates, a number presented themselves for prayers, and two were made happy in God. The congregation listened to an impressive discourse in the afternoon on Rev. 20th, by Bro. Gates. The seventh millenary was canvassed, and the subject of the two resurrections clearly presented.

Lord's-day, Aug. 31st.—The congregations were very large, and the prayer-meetings were attended with much interest. Bro. Gates addressed the people in the morning from Dan. 2d, and many undoubtedly felt that the “image” had not lost its power to affect the heart. In the afternoon, Bro. Litch endeavored to fill up, by the use of Rev. 13th, the outlines presented in the morning, and urged the people to prepare for a coming crisis. The evening was occupied by Bro. Gates, who spoke on the subject of repentance, from 2 Cor. 7:10, after which a number presented themselves for prayers, and five found the Saviour precious to their mourning souls. A heavenly spirit pervaded the exercises. To God be all the praise.

Sept. 1st.—Prayer-meetings at 10 A. M. and 6 1-2 P. M. In the afternoon, Bro. Maull (who arrived on Saturday,) preached from the 2d Psalm. He dwelt considerably on the themes, that God chooses the weak things of the world to confound the mighty, and that through Christ there is to be redemption. At 7 1-2, Bro. Litch addressed the congregation from Rev. 15:14, on the three woes. He endeavored to show that the first woe closed when the Greek emperor voluntarily surrendered his power to the Turkish sultan in 1449; the second, when the latter surrendered his power to the four Christian powers of Europe in 1840, and that the third was to come quickly. In view of this, he urged the people to repentance. At the close a number presented themselves for prayers, five of whom were blessed of God.

Sept. 2d.—Bro. Gates discoursed at 10 A. M. and 2 1-2 P. M., from Acts 8:37, 38, and Col. 3:1, on the subject of baptism. In the evening he discussed the subject negatively, showing—1st. That baptism was not the remitting ordinance. 2d. That it was not the “door” into the church. 3d. That it does not take the place of circumcision. In the afternoon he presented the affirmative, by showing the design of the office, viz., to manifest our faith in the burial and resurrection of Christ. The discourse was well received. In the evening, Bro. Litch preached from Luke 22:14-16, on the Lord's supper, after which the ordinance was administered. A goodly number partook of the emblems. It was a heavenly season. During the evening one found peace in the Lord.

Sept. 3d. In the morning we repaired to the water-side, when, in the presence of a goodly number, Bro. Boyer immersed five happy souls. In the afternoon, Bro. Litch gave an exposition of Ezek. 36th. He read the chapter, interspersing it with remarks, and then presented the general subject as a conditional prophecy, yet never having a fulfillment, by Israel not complying with the conditions. Israel's hope of the future was presented in the 37th chapter. In the evening, Bro. Gates preached from 2 Pet. 3:17, 18. He spoke—1st. Of the things they knew before. 2d. Of the errors of the wicked, by which the saints are liable to be led away. 3d. Of the duty to grow in grace, &c. After the discourse, five found peace through a once crucified but now risen Saviour.

Sept. 4th.—In the morning we again repaired to the water, where Bro. Boyer administered the ordinance of baptism to eight believers, who “went on their way rejoicing,” after which eleven were received into the different churches by the right hand of fellowship, and the meeting of a week's continuance brought to a close. The parting scene was truly affecting, after enjoying one of the best meetings ever held in this region.

When we consider the difficulties through which the cause in this vicinity has waded the past year, we have great reason to be thankful to God that the principal adherents have been saved, and were enabled to put forth one more united effort for the diffusion of “the everlasting gospel.” “Truly God is good to Israel, to such as be of a clean heart.”

The best of order was maintained, which reflects much credit upon the community, (notwithstanding some threats,) and love characterized the devotional exercises. The candidates for baptism were from the child of about twelve, to the grey-headed father in Israel of about seventy; and as they arose from the baptismal waters, the Spirit of the Lord rested upon them, and a foretaste of future blessedness seemed to fill their hearts, light up their countenances, and to tell them that it was no vain thing to keep the commandments of Christ. The ministering brethren labored with much zeal during the encampment, and will live in the affections of many whom they have left behind. It is due to the owners of the ground, to express our gratitude to them for their assistance, not only in giving the use of it, but for the handsome contribution toward other expenses. May they be rewarded in the world to come. Eternity alone will reveal the great good which has been effected upon the community at large.

Yours in hope, J. P. FARRAR.

Milesburg (Pa.), Sept. 5th, 1851.

Of this meeting, Bro. LITCH writes from Philadelphia, on the 8th inst.:

DEAR BRO. HIMES:—I returned on Saturday from the Centre county camp-meeting. It was one of our best meetings in that vicinity. The trials of the past year are working for good to the church. About twenty professed to find peace with God during the meeting.

NEW HAVEN, Vt., TENT MEETING.

If the tent and camp meetings this season have

been like the one just closed, then indeed has the time and means been most profitably spent. We may have a pleasant gathering, and still it may not result in much advantage to the cause. This meeting, however, was not only pleasant, but of deep interest, and there is evidence to believe that it will be of lasting good. There were a number of circumstances that combined to make this not only a pleasant and agreeable meeting, but also one of profit.

1st. The location was good. The "Big Tent" was pitched in a beautiful grove owned by Bro. Doud, and near his hospitable home. And we not only found a home in his house, but we felt at home on his land. Those who have attended a tent or camp meeting on land owned by a stranger who is not in sympathy with the great truths we hold, will appreciate these remarks. The choice of situation was freely offered, the occupancy freely given, and all that "brotherly love" could suggest was generously done for our enjoyment and comfort.

2d. The generosity of the brethren and sisters added to the pleasure of the meeting. In this thing they went even beyond the dictates of real duty.—Provisions poured into the camp in profuse abundance. The expenses of the meeting were promptly and liberally met without hardly an effort.

3d. Everything was conducted with order and strict propriety. No confusion, no howling, screaming, writhings, convulsions, faintings, or mesmeric visions: all things were done decently, and in the order of the gospel. Our evenings were as quiet and peaceable as our homes. Yet there was no lack of interest. It was easy to preach to such congregations as assembled, for they were eager to hear, and anxious to learn, and ready to heartily receive the truths presented from the word of God. And here permit me to speak of the congregation that attended the daily preaching. Never since I have been engaged in promulgating the great doctrines connected with the speedy advent of Christ, have I witnessed so much propriety of behavior, such candid and respectful attention as were exhibited by those who came simply to see our encampment, and listen to our sentiments. No desire to disturb us was manifested, no disrespectful looks or actions, not a word of profanity, did I see or hear; and even those who wished to smoke regarded our rules, and retired where it would not be annoying to us. At service time, the people were desirous of obtaining seats, and although some of our lectures were nearly two hours in length, still they would quietly sit until our services were formally closed.

4th. There was a unity of faith and of feeling among the believers. It was truly one Lord, one faith, and one baptism. No disputings,—all "minor" questions were swallowed up in the great and glorious truths that have made us a separate people.—Some who have apostatized came on the ground, evidently with the intention of introducing questions that gender strife; at first we were led, imperceptibly, into a controversy, but soon the error was seen, and the gate shut down, when the spirit of peace again reigned supreme.

5th. The preaching generally was of the highest order, sound in doctrine, the arguments able, delivered with Christian earnestness, and certainly well calculated to enlighten the understanding, and elevate the moral faculties. I say generally of this stamp, for it would be a little too egotistical not to make an exception.

Now, with orderly regulations regarded, with a company of generous, affectionate, and truth-loving brethren and sisters; with such respectful and intelligent congregations, and with our faith judiciously presented, what think ye must be the legitimate result? Sinners are under deep conviction, many professors of religion have become quite favorable to this truth, and an ocean of strong prejudice has been removed; as a consequence, the believers are relieved of a heavy pressure from outward causes that have weighed down their souls. Those distracting and delusive doctrines that some few years since swept through Maine, breaking up families, depressing men to the level of creeping things, and bringing a deep reproach upon the momentous truth we teach, have lately been taught and practised in this region, and as it was done under the garb of Adventism, many of the people thought, when the tent was pitched, that it was the same stuff, only on a larger scale. Our meeting, therefore, was commenced under additional unfavorable circumstances; but soon the information spread, that we held in utter detestation such doctrines and practices, and the result is, that a complete re-action has taken place in the minds of the community, and thus the devil has been completely foiled in this attempt to defeat the work of God, and the truth has received an unusual impetus and triumph. Eternity alone can unfold the good accomplished at this tent-meeting.

I am now visiting the church at Bristol, and shall preach here the next Sabbath; this evening at Addison, Wednesday evening at Weybridge, Friday evening at Panton, and Saturday return here, as above. Perhaps I will give you an account of affairs through this region.

J. PEARSON, JR.

WINSTED CAMP-MEETING.

BRO. HIMES:—I had the privilege of attending, with some twenty of our brethren and sisters in Hartford, the late camp-meeting held in the town of Winsted, in this state. It will be recollected that this is the field of the labors of Brn. Mathewson and Grant, whose efforts in spreading the truth in this state have been so successful. In Hartford, we felt considerable interest in this meeting, and learning that Bro. Edwin Burnham was to be present, and being invited ourselves, we made a large and beautiful tent, and pitched it upon the ground, and were on the spot in the beginning to enjoy it. This meeting had been made the subject of special prayer by us in our prayer circles, and we afterwards learned that this had been the case on the part of the various churches and isolated brethren in the state who were in attendance. Brn. Mathewson and Grant had also laid the interests of the meeting before the mercy-seat, and obtained faith that good would be done. And Heaven did smile upon the effort. I learned, (not being present at the latter part of the meeting,) that several mani-

festated a desire to seek and find the Saviour, and the pardon of their sins, and some who found peace in believing, while many others were revived and quickened, and returned to their homes joyful in hope.

The Catholics in various localities were considerably enraged against us, and made bold threats to break us up. But this only turned to the furtherance of the gospel, for it awakened the Protestant community to proffer their services, if needed, to keep order and peace. Thus many were induced to come on the camp-ground who otherwise would have staid away.

Bro. Burnham was the principal speaker. Other preachers were present, some of whom delivered the word in the spirit of it, and as though they believed and were sanctified by the truth they preached. Bro. Burnham was greatly aided in his preaching, and while watering others, he was greatly refreshed himself. He returned East, greatly pleased with the interest of the meeting. On Sunday, it was judged that over three thousand persons were present, and the day was marked with peculiar interest.

By the blessing of the Lord, the cause in this state is safe, and we shall soon see it flourishing as it does further East, among those churches that remain firm in the faith. If the Lord tarry, I expect and look for this to be the case. All that is wanted is for the brethren and churches in this state to be faithful to God and his truth, and separate themselves from every brother that walks disorderly, and have no fellowship for sin, in the ministry or membership. If this be done, we shall prosper. But God will not bless us while we wink at *known and open sin*, and endeavor to cloak it, in ourselves or others. When I see brethren thinking it a small thing to live in open violation of the precepts of the New Testament, I fear that they do not love purity and holiness, as they profess. The man of God will not apologize for sin, in himself or others. The Lord make us a pure people, and give us fortitude to rebuke sin in all; for without holiness we cannot meet our Lord.

The cause among us in Hartford is truly encouraging. Our congregations are good, and are increasing in number. Some have of late found the Saviour, and others we think are under deep conviction. I have baptized two Sabbaths in succession, four having followed the Saviour in this ordinance. Others will follow soon. The Lord is with us; our conference meetings have been of unusual interest, so that members of other churches have come in and been blessed. The Lord increase the interest a hundred-fold. Brethren, pray for us; and when you visit Hartford, come and see how we do.

O. R. FASSETT.

Hartford (Ct.), Sept. 9th, 1851.

THE MOTHER'S LAMENT.

[Lines written on the death of Nathaniel, Alden, and Merton, children of Bro. and Sister Young, of Jamaica, Vt.]

"I have buried three lovely babes. Three weeks before my second died, I dreamed that I stood by the grave of my first-born, and instead of only one, there were two little mounds. I inquired of those around me what this meant, and whose was the second grave? but none answered. Then a thought struck me, and I involuntarily exclaimed, 'O, I remember now: I planted a rose-bud there, but it is coming up in the spring!' I awoke, and knew that my sick child would die, but firmly believed I should meet it again in the resurrection."

S. R. Y.

'Neath a green and quiet hillock,
Scarce the earth their forms divide,
Two dear babes are sweetly sleeping—
Sleeping peaceful side by side.

One, two summers' suns had greeted,
Then it sunk into decay:
But two moons the other smiled on,
Ere it also passed away.

Now a third lies pale and with'ring,
Close beside those infants dear;
Three short months it lingered with us,
Then death closed its brief career.

These were all my fond heart cherished,
All I twin'd my love around;
One by one these droop'd and perish'd,
Buried 'neath that grass-grown mound.

Thus the cords are snapp'd and broken,
Earthly ties that chain us here;
But to add love-links to bind us
To another, better sphere.

Swift death's wintry night is passing,
Soon a joyous morn to bring:
Then will bloom my planted rose-buds,
In an everlasting spring.

Leaps my panting heart to meet them,
Pass, ye leaden hours between!
When my buried gems shall sparkle,
Where no infant's grave is seen,

D. T. T. JR.

LINES

Suggested by seeing the moon shining on the water.

I lift mine eyes to look on high,
And see the moon in yonder sky,
In majesty serene;
Amid the countless stars which shine,
Supported by a power divine,
In splendor she is seen.

I turn again, and look below,
To where the gentle streamlets flow,
And on the water gaze;
When lo! the moon is shining here,
In her appearance full and clear,
Though heaven is her place.

So should the Christian ever be,
Showing to all around that he
Is of a heavenly birth;
His words and acts should all declare,
My King, my home, and heart are there,
Though I appear on earth.

J. M. O.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Clinton, Mass., Sept. 4th, of lung fever, ESTHER ANN CRAIG, daughter of Bro. John and Elizabeth Craig, after a distressing sickness of eight days, aged one year ten months and three days. A funeral sermon was delivered by the writer, from Jer. 31:16, 17.

I. H. SHIPMAN.

FELL asleep in Jesus on the 29th of April, 1851, Sister OLIVE H. SAGE, wife of Jared Sage, jr., of Jamaica, Vt., aged 35 years. Her disease was consumption. At the age of fourteen she was converted to Christ, and became a member of the Baptist church, in which connection she continued until 1843, when, hearing the glad news of the coming Redeemer, she embraced that precious faith, and professed the same until the day of her death. She died in the blessed hope of a speedy resurrection to immortality, to die no more. Her last end was peaceful and joyous; indeed, we scarcely ever heard of a case in which faith appeared to be more triumphant and soul-sustaining. Hope was as an anchor,—the love of Jesus like a talisman, demonstrating to every beholder its power to support the soul through a tedious illness, and in the last conflict with the enemy. May the mourner be faithful, so as to greet the loved and lost in the soon coming land of life, where death enters not. A sermon was preached by the writer, to a weeping and sympathizing audience. When will the morning come!

D. T. T. JR.

DEAR BRO.:—I write a few lines in haste, to inform you of the death of Bro. Bonham's dear little son "JIMMY," as he usually was called. He died on Sabbath morning, Sept. 7th, after two weeks illness. His sufferings were great, but his patience and power of endurance were truly remarkable. He gave positive and comforting assurance of having been taught by the Spirit, and of receiving Christ by faith as his Saviour, by the exhibition of lovely tests of the new birth. His mind was very clear and active until the last. He requested to hear the Bible read, and when asked if he desired to hear any particular passage, he replied, "Read—They shall hunger and thirst no more." He was a child wise beyond his years, and gave promise of usefulness. But God has seen fit to remove thus early this bud of promise, thereby manifesting another trophy of his redeeming love. His age was seven years and seven months. Our dear Bro. Bonham was often drunk of the cup of affliction. He is indeed bereaved, and sits solitary. O how dearly he loved this little boy, almost the only relic of his household. One little girl of five years survives the wreck of his domestic joys.

Bro. B. suffered greatly during the fluctuations of hope and fear for the life of his little one; but when the blow came, he bowed submissively, saying, "He gave—He took—He will restore. He doeth all things well." David prayed to be purged with hyssop, and our heavenly Father teaches us the necessity of mingling in our cup the bitter herb, that we may be enabled to yield the peaceable fruits of righteousness. Pray for our brother, that this trial may be sanctified to his soul's growth in grace. Many are the dear friends who will sympathize with our bereaved brother. Looking forward to the time when He who is to come will come, we will rejoice in tribulation.—Keeping in view the blessed hope, we will gird up the loins of our mind, and watch and hope to the end. O, the glorious resurrection! May you and I have part in the first.

C. A. LUDLOW.

Newport (R. I.), Sept. 8th, 1851.

WHAT IS THE REMEDY?—A South Carolina religious paper, appealing in behalf of the slaves, says:—"I hazard the assertion that throughout the bounds of our Synod, (South Carolina and Georgia,) there are at least 100,000 slaves speaking the same language as ourselves, who never heard the plan of a salvation by a Redeemer."

AGENTS FOR THE HERALD.

Albany, N. Y.—H. H. Gross, 44 Elm-street.
Andover, N. Y.—H. L. Smith.
Buffalo, N. Y.—W. M. Palmer.
Burlington, Vt.—B. Perham.
Cincinnati, O.—Joseph Wilson.
Clinton, Mass.—H. K. Gray.
Derby Line, Vt.—S. Foster, jr.
Detroit, Mich.—L. Armstrong.
Edinburgh, N. Y.—Thos. Smith.
Glennville, N. Y.—N. S. Elias.
Hallowell, Me.—I. C. Wellcome.
Hartford, Ct.—Aaron Clapp.
Hewellton, N. Y.—W. D. Ghoslin.
Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—E. H. Adams.
L. Hampton, N. Y.—D. Bosworth.
Massena, N. Y.—J. Danforth.
Milwaukee, Wis.—Saml. Brown.
Morristown, Pa.—Saml. G. Allen.
New Bedford, Mass.—H. V. Davis.
Newburyport, "—Dea. J. Pearson, sr., Water-street.
New York City.—Wm. Tracy, 75 Delancey-street.
Philadelphia, Pa.—J. Litch, 704 North 11th street.
Portland, Me.—Wm. Pettigill.
Providence, R. I.—G. R. Gladding.
Rochester, N. Y.—Wm. Busby.
Salem, Mass.—L. Osler.
Toronto, C. W.—D. Campbell.
Waterville, Vt.—Ira Wyman.
Wardboro', Sheffield, C. E.—R. Hutchinson.
Worcester, Mass.—D. F. Wetherbee.
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[Apr. 26.]

A. WETHERBEE.

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BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 18,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

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A few of the many notices received of the book are here annexed.

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

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On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than I have been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of these sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

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This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

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It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by Wm. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," No. 8 Chardon-street.

[No. 12.]

GREAT COUGH REMEDY!

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FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proven beyond a doubt, that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a Remedy has at length been found which can be relied on to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following opinions of eminent men, and refer further inquiry to the circular which the Agent below named, will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these facts.

From the President of Amherst College, the celebrated Prof. Hitchcock.

James C. Ayer-Sir: I have used your Cherry Pectoral in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper.

EDWARD HITCHCOCK, LL. D.

From the widely-celebrated Prof. Silliman, M. D., LL. D., Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scientific Societies of America and Europe.

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I invariably recommend its use in cases of consumption, and consider it much the best remedy known for that disease.

Respectfully yours, I. S. CUSHMAN, M. D. Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass.

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[Aug. 2-3m.]

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THE ADVENT HERALD.

BOSTON, SEPTEMBER 20, 1851.

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THE PNEUMATOLOGIST.—Vol. I.—Published monthly, by J. Litch. This volume contains articles on "Prevision," "Spiritual Manifestations, Nature of the Soul, State of the dead, Progress of Romanism, Final Doom of the Wicked, &c. &c. Price (paper cover), 75 cents (7 oz.); in boards, \$1 (10 oz.)

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Big Tent Meetings.

Buffalo, N. Y., Sept. 28th and onward.
Rochester, the week following that at Buffalo.
Full particulars will be given hereafter.

The Advent Herald.

THE TERMS.—The terms of this paper have always been in advance. Hereafter, when not paid in advance, the paper will be at the rate of \$2 25 per year. When paid promptly in advance, one dollar will pay, as heretofore, for six months.

CLOSE OF VOL. VIII.—The present volume will contain but twenty numbers, so that it may close the last week in December, and the next volume commence with the first week in the new year.

As \$1 pays for twenty-six numbers, 77 cents remitted in advance will pay for the present volume,—or \$1 will pay for this volume and six numbers of the next. Those wishing to make their payments even with the volume, can remit accordingly, or order for the balance of the dollar the *Children's Herald* for one year; or other publications from the office. If not paid till the end of three months from the commencement of the volume, \$1 will only pay for twenty-three numbers.

ARREARAGES.—Those indebted for past volumes, will confer a great favor at the present time, by making prompt remittance of their just dues.

REMITTANCE.—The best way to remit money, is for each subscriber to enclose his money in a letter and send it direct to this office, *pre-paid*. If it is sent by letter to an agent, he would have to write another letter to the office—making double risk. Most of our agents act without remuneration. Where we have to pay an agent for remitting, we charge the expense to those who thus remit—it being for their accommodation: our terms being, \$1 in advance, at the office.

Particular Notice—To Canada Subscribers.

Last week we gave a notice in relation to Canada subscribers, which a farther arrangement with the post office in Boston will enable us to modify with those who pay in advance.

The Postmaster here will permit the postage to be paid in advance to the line, on the same terms as if paid at the line. So that those who send us the money in advance, with the means to pay their postage in advance, will be able to get the *Herald* in Canada East for \$1 20 cents for six months, or in Canada West, for \$1 30.

We cannot pay the postage in advance, only for those who furnish the means so to do; because if we should pay in advance for a quarter for those who may discontinue it before the time it would be a loss to the office without any advantage to anybody. Therefore on those not paid in advance we should have to pay one cent as before on papers to Canada East, and 2 cents on papers to Canada West, which is 52 cents a year to the former and \$1 04 to the latter. The best way for all concerned therefore, will be for each one to pay in advance for the paper and postage, as long as they wish for it, with the expectation that it will cease coming when that time expires.

The Mormons in Utah.

Messrs. Booth and Denniston arrived at Terre Haute a few days since, having come from California by the way of the plains. From these gentlemen, who tarried some time at the Salt Lake City, *The Terre Haute Express* obtains considerable information in regard to the movements and progress of the Mormons.

This singular people have re-occupied their old station in Carson Valley, and in much larger numbers, and intend making a permanent settlement there. It is their desire to occupy the whole of it, and in their hands it will become extremely valuable, as it is the only place fit for a settlement between their possessions in the great Salt Lake Valley and California. The whole valley is well watered, and covered with the most luxuriant grass. By the term "Valley" is meant that portion which is susceptible of cultivation, lying at the base of the mountain, and is about twenty-five miles long, by five to fifteen in breadth.

The Mormons have extended their settlements along the base of the mountains, northward, and facing the Great Salt Lake, ninety miles, nearly to Bear River ferry. They are fast taking up all the good land in the valley. Each one claims and owns whatever he is able to inclose and improve. They are generally satisfied with a small tract each, say from forty to one hundred acres. They are a very industrious people, and their improvements are good and substantial. Their houses are small and neat, being built of adobes made of blue clay. They have mills in the mountain canons, and make fair lumber, which is sold in the city at \$50 per thousand feet.

The Mormons are engaged in building a railroad to the mountains, some seven or eight miles, on which to transport the materials for their great temple. The city covers a great deal of ground, and is probably the most rural city in the world, each man being allowed one acre and a quarter for his residence and garden. A late census taken by themselves makes the population of the city and adjoining settlements eighteen thousand.—*N. Y. Tribune*.

THE AMERICAN BIBLE UNION will hold its Second Anniversary on Thursday, the 2d of October, in the meeting-house of the First Baptist church, in the city of New York. The exercises will be commenced at 9 A. M., and will be continued in the afternoon and evening.

Among the speakers who are expected to address the Union, are the Rev. Messrs. D. E. Thomas, of Zanesville, O., James Inglis, of Detroit, Mich., S. Adlam, of Newport, R. I., and Rev. Drs. J. L. Waller, Ky., S. H. Cone, and A. Macley.

A committee, consisting of Rev. Messrs. Adlam, of R. I., James Pyper, of Canada West, James Inglis, of Mich., J. L. Waller, of Ky., general Chairman of the Southern Provisional Committee for a Revised English Version; D. E. Thomas, of O., Elder James Challen, of Cincinnati, Secretary of the American Christian Bible Society, and Hon. Thomas Swain, of N. J., is expected to commence its session at the Bible Rooms, 90 Chambers-street, on Friday, the 26th of September, and to report to the Union upon the Plan and Proceedings of the Board and the Committee on Versions for the correction of the English Testament.

A general attendance of all persons interested in pure versions, and especially of those who wish for a corrected English version, is requested. On behalf of the Board,
WM. H. WYCKOFF, Cor. Sec.

CHILDREN'S HERALD.—Owing to the absence of one of our compositors in the country, we have not been able to get the September No. out at the appointed time—it will appear next week. The Oct. No. will be out the second week in that month.

SUBSCRIBERS will confer a very great favor on us by giving us the State, County, and the Post-office from which they receive their papers, whenever they write on business.

Foreign News.

The American steamship *Pacific* arrived at New York on Sunday last. The news she brings is of no very special importance.

Italy continues to be the scene of priestly tyranny and oppression. As a matter of course, the passions of the people, who are subjected to every sort of outrage, are inflamed, and it can be no wonder that assassinations should take place.

A Turin paper of Aug. 23d publishes a letter from Florence, which says, that on Sunday night, Aug. 17th, an Englishman named Walker, and three or four Florentines, who met in his house to read the Bible of Diodati, were arrested and conveyed to prison. Mr. Walker is a great friend of Count Guicciardini, who was recently exiled from Tuscany for a similar offence.

More than a hundred persons in Rome, accused of burning the cardinals' carriages during the republican epoch, are about to receive their sentences for the offence.

A Milanese named Chiesa, has been shot for printing and attempting to post some revolutionary placards. He was to have been hanged, according to the sentence of the court-martial; but the executioner of Bergamo having refused to give his services, was shot. Chiesa saluted with a quiet and serene air the people assembled to witness his execution. As he kneeled to receive the fire of the soldiers, he said with a loud voice, "My sacrifice is the sign of the coming ruin of Austria." He refused to let his eyes be bandaged, wishing to look his murderers in the face to the last. The wife and daughter of Chiesa are in prison. The Austrians keep them ignorant of the death of their relative, and try to induce them to make revelations concerning Chiesa's accomplices, by promising to pardon him, as a reward for their disclosures.

A Slave Whipped to Death.

The *Winchester Virginian* gives the following particulars of a horrid affair in Clarke county, Va., which was enacted there recently, and which has excited great indignation in that section. The result of it was that Col. Jas. Castleman, and his son Stephen, were indicted on Monday, for having cruelly and unmercifully beaten two slaves (causing the death of one of them), belonging to the former. They have been held to bail in the sum of \$5000 each. From the evidence of the principal witness, a white lady, the negro was fastened up for punishment by having his hands tied and a chain put round his neck, thrown over a beam, and locked, just leaving sufficient length for the unfortunate object to stand upon the ground. He was then whipped with the tongue-strap of a wagon, having a heavy buckle at the end, having been previously stripped. After beating him in the most unprecedented manner for some time, they left him bound in the situation described, for the purpose of whipping his companion. The occurrence took place about sunset. A son of Castleman deposed that, about 10 o'clock at night his father came into his house and announced that the negro was dead. He had been left in the standing position in which he was whipped and died in that way.

To the Second Advent Ministers of Massachusetts, and adjoining places, who feel interested:

Having consulted with some of the Advent ministers on the subject of a Ministerial Association, it was deemed proper to call the attention of our brethren to the subject. The objects of this association would be to have quarterly meetings in different places, for the purpose of mutual consultation and encouragement. Those wishing for such a meeting are requested to send in their names to the *Herald* office, and if a sufficient number wish, we will meet at some suitable time and place.

I. H. SHIPMAN,

L. OSLER,

In behalf of the others.

THE GAROTTE.—General Lopez was executed by the garotte. Among the Spaniards, the death which is thus inflicted is awarded to those esteemed signors, or gentlemen, while the plebeians, or "under-crust," are hung, according to the Republican practice of our own country. Those who suffer by the garotte, are placed in a chair, at the back of which a post rises above the head of the condemned. A flat iron ring, about four fingers wide, opening much smaller than the size of the neck. The ring can be closed by a single turn of a strong screw. In using this apparatus, it is placed round the neck and properly adjusted. At the given signal, the screw is turned, and instant death, either from a crushing or dislocation of the bones, is the result.

Williamsburgh Gazette.

A son of Mr. Edward Hulse, of Dingman township, while ploughing in a field near his father's house, was bitten by a rattlesnake, just below the knee. The boy endeavored to capture the animal, for the purpose of applying the flesh to draw the poison from the wound; but failing in this, he went directly to the well, made a hole near the curb, deep enough to admit the lowest part of his leg. He then drew up some water, poured it in the hole, and mixed a quantity of the soil with it. After he had arranged matters to his entire satisfaction, he laid himself down on the ground, placed his wounded leg in the hole, and remained in this situation until about nine o'clock at night, when his parents, who had been absent, returned home and conveyed him in the house. They however continued the same treatment, and strange as it may appear, the next day he was again "up and doing."—*Pike County Democrat*.

The Albany *Atlas* relates the following instance of almost incredible superstition and brutality on the part of a family in the state of New York:—"Two years since a man died in Cayuga county of consumption; other members of the family are affected in the same way, and one brother is not expected to live. On Sunday last, the brothers and neighbors disinterred the body of the deceased, cut out the heart and lungs, which were brought home, and burnt in the presence of the family, who inhaled the fumes, and afterwards ate the ashes. It is doubtful whether the old Cayugas ever exhibited the barbarism of their successors."

The *Christian Parlor Magazine*, for September, published by George Pratt, 116 Nassau-street, New York, is received with its usual variety of chaste and neatly written articles.

BUFFALO.—We shall commence our Big Tent Meeting in that city, as appointed, Sept. 28th, and continue to Oct. 5th. We hope for a full attendance of the *Adventists* in all that region. Our meeting will be a very important one. Let none neglect to attend, or aid, who have it in their power to do so.

THE ROCHESTER TENT MEETING will commence Oct. 12th, and continue over the next Sabbath. The brethren of the Advent faith in that city and vicinity will co-operate with us, and make the meeting one of interest to all.

We shall revive the Advent office again in that city, and show to all concerned the position and hope of *Adventists*. J. V. H.

In one of his recent letters, Mr. Greeley says that there are three hundred and sixty-five Roman Catholic churches in Rome, with a population of 170,824, including infidels, idiots, and infants. This gives one Romish church for four hundred and sixty-eight people of all descriptions. And as the same city contains four thousand six hundred and thirty-three bishops, priests, and monks, each church has an average of nearly thirteen priests to minister to it. Of course each church may have a new priest every month in the year—a pleasant variety.

Ex-President Pedraza, of Mexico, recently deceased, was denied a burial in the public cemetery, because when about to die he refused to confess to a priest, on the ground that he had confessed to God, and had no faith in the Divine authority of men to forgive sins. This was sufficient provocation to the priests to interdict his interment in consecrated ground, and thus, according to their theory, to shut him out of heaven.

BUSINESS NOTES.

I. R. Gates.—The Postmaster at Baltimore sent back the *Heralds* you directed us to send to G. W. Wise and J. S. Spates. Was B. their proper address?

Mrs. Laura Dudley.—On hearing the statement of your son, we have credited you another dollar to August, 1852.

A. A. Williams, \$1 05, to No. 557—Sent book.

Mrs. E. Weaver.—It was not received, but we credit a dollar to No. 567.

L.—We think the N. Y. Evangelist, or the N. Y. Christian Intelligencer, would be as near what you describe as any papers we know of. They are both printed in New York city, at \$2 50 per annum.

D. Mixer.—The acknowledgment was an error of the printer—it should have been to 560, as you suppose.

W. M. Ingham.—The \$4 for W. Reed and J. T. Rice were received—thank you. Bro. Adrian was to have gone to N. S. the 11th; we have since learned that he has settled in Nashua, N. H. We do not know what his present intentions are regarding N. S.

P. Johnson, \$4, (of which \$1 12½ to W. B.), and balance on acc't.

FOR THE DEFENCE.

E. Butman, \$2; M. Bateman, Jr., \$1; Mrs. S. G. Watson, \$2 50

TO AID IN OUR TENT OPERATIONS.

We need help in our Missionary and Tent-meetings very much. We have been much prospered in them, but have not received an adequate pecuniary support. However, we thank our friends for their assistance thus far.

J. Beckwith, \$100

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. N. Billings will preach at Low Hampton, N. Y., Oct. 8th and 9th; Bristol, Vt., Sabbath, 12th, and remain in the vicinity all the Thursday following, holding meetings in the evenings, as brethren may think best; Addison, 17th, and remain over the Sabbath; Fort Ann, N. Y., 21st; Middle Grove, 22d and 23d; Albany, Sabbath, 26th, and remain in the vicinity a few days, and labor as Bro. Gross may direct. Evening meetings at 7 o'clock.

Bro. A. Merrill will preach at Addison, Vt., Sabbath, Sept. 28th; New Haven, 29th; Bristol, 30th; Rochester, Oct. 2d; Pomfret, Sabbath, 5th; Grantham, N. H., 6th; Claremont, 7th; Chester school-house, Vt., 9th; Newane, 10th; Northfield Farms, Mass., Sabbath, 12th—each, except Sabbath, at early candle-light.

Bro. J. Pearson will, preach in Waterbury, Vt., Sunday, Sept. 21.

Bro. Hawkes will preach at Sugar Hill, N. H., Sabbath, the 21st, and remain two or three Sabbaths. We hope the brethren will receive him and help him on his way after a godly sort.

A. SHERWIN.

Bro. Prosper Powell will preach at Welden, Mass., Sunday, 14th; Springfield, Sunday, 21st; Granby, Sunday, 25th. If either of these appointments should interfere with others, will some brother inform me in season?—P. P.

Bro. T. Smith will preach in Windsor, Me., Sabbath, 21st, and in Orrington Sabbath, 28th.

Bro. N. Billings will preach at Abington, Mass., Sabbath, Sept. 14th; Holden, Sabbath, 21st; Clinton, 23d; Lunenburg, 24th; Fitchburg, 25th; Templeton, 26th—subject, the nature, importance, and relations of sacred music to the Advent cause—a full attendance is requested; Northfield Mountain, Sabbath, 28th, and remain several days—will some brother from the mountain call for me at the Wendell depot on the arrival of the morning train from Boston, Saturday, 27th; Claremont, N. H., Friday, Oct. 3d, and remain over the following Sabbath. Each, except Sundays, at 7 P. M. N. B.

Bro. I. R. Gates will preach at Springfield, Pa., Sunday, Sept. 14; New York, Sunday, 21st—Hester-street at 10½, up town at 3 P. M., in the evening at Elder Cary's church, or where Dr. Townsend may appoint; Lawrence, 28th; Haverhill, Oct. 5th; Champlain and vicinity, 12th—where Dr. Loomis and Bro. Taylor may appoint.

Bro. A. Merrill will preach at Derby Line, Sept. 15th; Troy, 17th; Richmond, 18th; Montgomery, 19th; Johnson, 22d; Morrisville, 23d; Stow, 24th; Waterbury, 25th; Burlington, 26th—each, except Sundays, at early candlelight.

A Tent-meeting will be held in Danville, C. E., to commence Oct. 1st, at 4 P. M., and continue over the Sabbath. There will also be a meeting in Melbourne, commencing Oct. 8th, at 4 P. M., and to continue over the Sabbath. S. W. THURBER, J. M. ORRICK.

There will be a Tent-meeting in Deerfield, N. H., commencing Wednesday, Sept. 24th, at 4 P. M., and continue over the Sabbath. The meeting will be near Bro. T. Quimby's. Let the friends rally. J. CUMMINGS.

Bro. I. ADRIAN'S Post-office address is Nashua, N. H.

Receipts from Sept. 9th to the 16th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

Mary Keyes, 560; Ann Gordon, 534; H. Abbe, 561; H. Knickerbocker, 544; T. Brooks, 573; P. Ward, 560; M. S. Ransom, 567; W. Willson, 452—\$2 due; P. Swarts, 560; C. Williams, (if new sub.), 560; J. D. Hyde, 560; D. Atwood, 495—\$1 50 due; D. Stearns, 563; S. M. Cusick, 560; T. P. Felton, 534; T. Hardy, 560; M. Fowler, 534; E. M. Cox, 543; J. D. Sellers, 560; H. Hay, 560; J. Rivers, (C. H. and Co. 543; J. Austin, 560; E. L. Andrews, 543; F. Young, 574; F. Smith, 560; Amos Smith, 560; M. Hare of Manchester, N. Y.—(if new sub.), 560; J. Brown, (and C. H.), 534; F. Keeler, 566; J. H. Osgood, (if new sub.), 560; S. York, 547; S. Palmer, 560; S. M. Case, (sent book), 534; J. H. Smith, (and C. H.), 534; W. Moss, 565; S. B. Raymond, 573; N. Ordway, 534; S. B. Wheeler, 565; W. Tomlinson, 534; R. Weller, 508—\$1 due; P. Hamilton, 534—thank you, you may send well direct to us; Beckwith, 560; J. Smith, 560; N. Dimes, 560; D. A. Arthur, 560; W. Moore, 563; G. P. Coovers, 560; M. Clark, 530; W. Weeks, 534; J. Talford, 560; H. Derby, 560—each \$1.
S. Sayles, 534; H. Smoyer, 567; J. Danforth, on acc't; Lois Barker, 570; S. Jenness, 586; F. Parker, 566; C. Sturkey, 534; W. Bartlett, (and C. H.), 534; H. N. White, (and C. H.), 534; M. Hantress, 560; G. Loomis, 560; S. Smith, 508—\$1 due; E. Gillett, (25 cts. for W. C. S.), 560—each \$2.
S. Welch, (C. H. and Co.) 560; H. Packer, 508—\$1 due; M. C. Butman, on acc't; J. Swingle, 573; J. F. Alden, (and books), 580; Kennedy & Spear, 564—each \$3.
D. L. Crouse, 547; E. Cooley, 612—each \$5. S. W. Goodwin, 539; W. Reed, 545—each \$2 50. M. H. Watson, at

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VIII.

BOSTON, SATURDAY, SEPTEMBER 27, 1831.

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PROPRIETOR AND EDITOR

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SIT DOWN, SAD SOUL.

BY ALFRED TENNYSON.

Sit down, sad soul, and count
The moments flying;
Come—tell the sweet amount
That's lost by sighing.
How many smiles?—a score?
Then laugh, and count no more,
For day is dying.

Lie down, sad soul, and sleep,
And no more measure
The flight of Time, nor weep
The loss of leisure;
But here, by this lone stream,
Lie down with us and dream
Of starry treasure!

We dream: do thou the same,
We love forever;
We laugh, yet few we shame,
The gentle, never;
Slay, then, till sorrow dies,
Then, hope and happy skies
Are thine forever!

Dr. Keith on the Apocalypse.

We learn by the July No. of the *London Quarterly Journal of Prophecy*, that the Rev. ALEXANDER KEITH, D. D., has produced a new work called the "Harmony of Prophecy." We have not yet had access to the book, but by extracts from it in the *Journal*, we should judge that the Doctor had progressed somewhat towards the literal interpretation of prophecy, and was approximating in his views towards millenarian ground.

I. As to *literality and interpretation of the prophetic word*. Dr. K. has evidently no sympathy with the spiritualizing or rationalizing principles so prevalent amongst us. He takes the word of God as he finds it, and allows it to speak for itself. Thus he writes in his preface:

"Yet instances are not wanting in which the minute literality of the sure word of prophecy,—which has turned sceptics into believers of the inspiration of Scripture, when eye-witnesses of the facts, while standing on the very spots on which the word of the Lord has fallen, has failed to turn away some from the mystical meaning which vain theories had long attached to the word of Him who is light, and in whom is no darkness at all. This is not a thing to be wondered at. A Rabbist, to this day, is more impenetrable, is less accessible to argument, than a Rationalist, if he be not a Materialist also. The Sadducees of old were silenced sooner than the Pharisees, and that, too, by an appeal to what is recorded in the writings of Moses, which Jesus charged the latter with not believing, though they were read in their synagogues every Sabbath-day. To them he said, 'Because I tell you the truth, ye believe me not.' In his prayer to his Father, *Thy word is truth*."—p. 11.

And again, as to "spiritualizing," he thus speaks:

"Men speak of 'spiritualizing' the prophecies—dwellers in flesh spiritualizing the word

of the Father of spirits! They in whom darkness dwells throwing light upon the word of the Father of lights, by altering the word of Him who is without any variableness or shadow of turning! Has He before whom the hairs of our heads are all numbered, and whose eyes behold the nations, nothing to do with the things that are done on the earth, so that His word should not testify of them? And have they not much to tell of Him, as the very things which He had spoken have been already done? And do not these, as exemplars of the future as well as witnesses of the past, speak the more loudly that they are plainly written? Has a bow drawn, on man's part, at a venture, and the washing of Ahab's chariot, nothing to tell of spiritual agencies, even of communications among the hosts of heaven, in things of themselves seemingly fortuitous or trifling? Is the intervention of angels recorded a hundred times in the Bible, without a lesson to be learned from them all? What else than spiritual is the government of this world, though human instruments and responsible agents be outwardly carrying it on? What was Sennacherib in all his conquests, but the *servant of the Lord*, who had prescribed the things he had to do, till a daughter of Jerusalem laughed him to scorn, and an angel of the Lord went forth and breathed upon his hosts? How were things in this world taking their seemingly natural course when Daniel saw the great vision of one whose face was as lightning, and his eyes as a lamp of fire, and who, when he came to show him the things that are noted in the Scripture of truth, and what shall befall his people in the last days, said,—'I am come for thy words. But the prince of the kingdom of Persia withstood me one-and-twenty days: but, lo, Michael, one of the chief princes, came to help me: and I remained then with the kings of Persia. . . . When I am gone forth, lo the prince of Grecia shall come.' The earth is the Lord's, and the fullness thereof. And the time cometh in which the glory of the Lord shall fill the earth as the waters cover the sea. The angels of heaven stand not apart from it now, as if it were an accursed spot for ever. And if they from the beginning have been ministering spirits sent forth to the servants of God in the *first earth*, over which gross darkness, according to Scripture, shall brood to the last,—is it not a hope full of glory as of immortality, that their ministry towards the heirs of salvation shall pass into the reign of the saints in the new heavens over the new earth, when both shall be created by the Lord, and the kingdoms of this world, as angels glory in proclaiming, are become the kingdom of our God of his Christ. From the beginning, apostles and all true believers looked for the new earth as well as the new heavens, according to His promise."—pp. 421, 422.

II. *The united testimony of Scripture to the second advent*. It is a testimony stretching over ages, yet it is but ONE. It is no broken, no jarring utterance,—but complete, consistent, harmonious, from first to last. Behold He cometh, is the key-note not only of the book of Revelation, but of all Scripture.

"Human interpretations of the divine word have a mutually repulsive power. But prophecies cohere. And when words such as these are written, *Behold He cometh*; when the *coming of the Lord*, and the accompanying judgments, and consequent restitution of all things, is the theme, there is to be heard the testimony of all the prophets since the world began, and of all the apostles till the last of them finally said, Amen. For the record of the same truth reaches from the first promise, that the serpent's head shall be bruised by the seed of the woman, to the last word of Revelation, when the new heavens and the new earth had been seen in vision, and the Lamb's wife had been shown in ineffable glory unto John by one of the seven angels which had the seven vials full of the seven last plagues as that seed of the woman, and the Son of the Highest, the Lord of the prophets and apostles himself, gave this farewell assurance to his servants, *Surely I come*

quickly, Amen,—and as the last of the apostles responded in the last words of inspiration, *Even so, come, Lord Jesus*."—pp. 20, 21.

Speaking on this same point, he shows that the predictions regarding the second advent are fuller and quite as explicit as those relating to the first. Are we, then, to *literalize* the latter, while we *spiritualize* the former? Are we to take all predictions connected with the one in their natural simplicity, pointing out to Jews and Infidels the exceeding minuteness of fulfillment, and are we to turn all relating to the other into figures, or symbols, or *myths*, regardless of consistency or the common rules of exposition? Are we to accuse Germans of Neology or worse, because of their *mythical* interpretations of *history*, and are we to take no blame to ourselves for our *mythical* expositions of prophecy? To find *myths* in St. Matthew or St. John is no doubt subversive of the gospel, but is it not equally destructive of prophecy to find *myths* in Isaiah, or Ezekiel, or Zechariah? One calmly weighing the whole matter of interpretation in equal balances, will find the one quite as great an evil as the other. Nay, as the ages roll away, and the last days come on, and events ripen for the coming of the Lord, it may be found that the evil of an unsound system of prophetic interpretation may be even more ruinous to the church, for it is, in truth, the deliberate extinguishing of the lamp which God had kindled for her as the light to shine in this dark place, till the day dawn and the day-star arise. All readers of the prophetic Scriptures would do well to consider this.—The evils that flow from a rationalistic or mythical, or what is called a spiritual scheme of interpretation, are incalculable. Dr. K. thus writes:

"Whether the testimony borne by prophets and apostles, and by Christ himself, to His second coming to judge and to reign, be not even more full and not less explicit than that which was given by the prophets alone to His first coming in the flesh, to do the will of the Father then, and to suffer and to die, the Scriptures, if searched, would show. Whether *all that the prophets have spoken*, and all that is revealed in the New Testament and in the Old concerning it, be believed with all readiness of mind, in the simplicity of faith, and with the docility of little children, it might be wise and well to consider, before a stone be cast at a Rabbinical Jew, who receives for doctrines the traditions and commandments of men, and rejects the *counsel of God* against himself, but who still can show, as ingeniously as any Gentile, in what manner many texts can be changed by the private interpretation of one."—pp. 3, 4.

III. *The conflagration of the earth, and its results*. Neither in regard to the earth itself nor its inhabitants will this conflagration be for extermination or annihilation. Into the details we do not enter. One passage will express the author's view of the subject:

"Were these words alone selected, and, when set apart from the context, subjected to any private interpretation, and an inference deduced from them, without regarding similar testimonies of Scripture, and other sayings with which they, too, are connected, that which would be added to the words of this prophecy might, with seeming warrant, be the *perdition* involved thereby, not only of *ungodly men*, but also of all men besides from off the face of the earth; and the utter extinction of the whole human race with that of the melting elements and *dissolving heavens*, and the destruction of the globe itself; so that *this world* would not exist to be the heritage of Abraham, or to become the kingdom of Christ. Such is the mode in which Rationalism is wont to deal with revelation, without respect to the fulness of the *testimony*, either in this or in other Scriptures. But at once revealing and refuting what scoffers in the last days would say, the apostle uproots their allegation that all things have continued as they were from the beginning of the creation, by the facts that the heavens were of *old*, and the earth standing out of the water and in

the water, that the world that then was, being overflowed with water, perished; and he testifies that the heavens and the earth which are now, are reserved unto fire against the day of judgment and perdition of ungodly men. The world that was, and that perished with water, is undeniably the same globe as the earth that now is. Once it perished with water; it is reserved unto fire, not that this globe should be annihilated, dissipated into air, but that purified by judgment and purged of ungodly men, a new earth might appear wherein dwelleth righteousness. Instead of being resolved into its primitive nothingness, it will take on its last perfect form, for which it was destined from the first, even that which was prepared from the foundation of the world."—pp. 429, 430.

And again:

"True it is that, were some words and expressions, or even repeated testimonies to the same terrible things in righteousness, of which no man will need to be told when they come to be detached from the sentences and Scriptures in which they stand, and subjected singly to an analysis by those who will neither learn the ways of the Lord from his own word, nor believe all that the prophets have spoken, the conclusion might seem just and inevitable, that all flesh would perish in that great and terrible day of the Lord, even although it is written that not till that day be over shall the work begun at Pentecost be finished, and the word be fulfilled, 'I will pour out my Spirit upon ALL FLESH.' Speaking of his own coming, and of great tribulation, such as had not been from the beginning of the world, no, nor ever shall be, Jesus is the witness, that except those days should be shortened, there would no flesh be saved; 'but,' He it is that also adds, 'for the elect's sake those days shall be shortened.'—That which is written by all the prophets may well show that, when these things shall be done, no flesh should be saved, were not the shortening of the days the Lord's own work, the restraining of the remainder of wrath the Lord's own act. Yet though concealing them not, there is not a prophet who closes his words by testifying of these judgments, without revealing the universal restitution that shall follow."—p. 431.

IV. *The first resurrection*. Without entering into an examination of Dr. Keith's view of the 20th of Revelation, we give three passages in which he refers to the resurrection of the saints:

"The dead in Christ shall rise first. This is the first resurrection. The Apostle prays that they who formed the church of the Thessalonians might be sanctified wholly, even their whole spirit, and soul, and body. And he adds, 'Faithful is he that calleth you, who also will do it.' 'But he that sanctifieth, and they who are sanctified (made holy) are all of one, for which cause he is not ashamed to call them brethren.'—Heb. 2:11. Holy is he that hath part in the first resurrection. Them that sleep in Jesus will God bring with him—the dead in Christ shall rise first—they shall be caught up to meet the Lord in the air, and so shall they be ever with the Lord. They live and reign with Christ—on such the second death hath no power. The coming of the Lord, as here twice spoken of, is so identified with the first resurrection, that the dead in Christ that shall rise first shall meet the Lord in the air."—p. 344.

And again:

"The Lord coming out of his place—the punishment of the wicked for their iniquity—the waking and arising of them that slept in the dust—death, the last enemy of man, swallowed up in victory, as identified by the Apostle with the resurrection of the just—the earth casting out the dead—the Lord reigning in Zion before his ancients gloriously,—are all so conjoined in the prophecy from which Paul adopts the saying that is written; and are so uniformly united, when recorded in Scripture, that it would be well for any man, before putting them asunder, to see and to ponder how God hath

joined them together as pertaining to that day—the day of the resurrection, when the Lord shall take his great power and reign, and all his enemies shall be put under his feet. Not thus only are these things shown in the Scriptures which the Apostle connects with the resurrection. His next words lead us to a passage in which are again combined the promise to the fathers, the restoration of Israel, and the resurrection of the dead, and the reign of the Lord.”—pp. 370-1.

And again :

“In the vision of the first resurrection, 20th chap. 4-6, in which saints are seen, as they sit on thrones, and judgment is given them, and as they live and reign with Christ—himself the resurrection and the life. In the two concluding chapters, in which a new heaven and a new earth appear, and both of which are chiefly occupied with a description of the riches of the glory of Christ's inheritance in the saints, that passeth all understanding; as one of the angels which had the seven last plagues of the wrath of God showed to John the bride, the Lamb's wife, or, by another figure, identical with her and her glory: that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God and her light like unto a stone most precious—clear as crystal. So clear is it, that unspeakable glory awaits the saints when, in the appointed time, the prayers of the saints shall be changed into their own songs of triumph and of praise; when, at the appearing and kingdom of their Lord, the vision of the sixth seal in all its import shall be realized; when the seventh trumpet shall have sounded; when the marriage and the marriage-supper of the Lamb are come; when judgment is given to them that sit on thrones, and they live and reign with Christ, as they form the first resurrection; and when the new heavens and new earth appear, wherein dwelleth righteousness;—and all the promises shall be fulfilled, and as thus seen in their combination, and he that overcometh shall inherit all things.”—p. 34.

V. *The restitution of all things.* Once and again, nay, times without number, does the author refer to this, sometimes briefly, and sometimes more largely; but in all places taking for granted the simple literality of the predictions given concerning this, both in the Old and New Testament. It does not seem to have entered his mind that Isaiah's declarations regarding it could be spiritualized, or that the *ἀποκαταστάσις* mentioned in the Acts of the Apostles can mean anything but literally the restoration or restitution of all things:

“Not less clearly is the restitution of all things told and shown, when, on the sounding of the seventh trumpet, great voices in heaven testify that the kingdoms of this world are become the kingdom of God and of his Christ; and the four-and-twenty elders are heard to bear witness that the time is come that reward should be given to the saints. The marriage-supper of the Lamb, when come, is associated with the alleluia of a great multitude, as the voice of many thunderings; and the cause is, for the Lord God omnipotent reigneth. The sight of thrones, and of those that sit on them, to whom judgment was given, proclaims the first resurrection, and the reign of Christ with his saints, while Satan, who before was the god of this world, is shut up in the bottomless pit. All things are restored when he deceives the nations no more; and the subversion of his kingdom is followed by the reign of the Lord. Of the restitution of all things the prophet Isaiah spake, when he testified of the new heavens and new earth; and as he thus closed his testimony, that of the last of the Apostles is also closed in testifying of the same things in the same words, but in more bright and full and glorious vision than any prophet of Israel ever saw.”—p. 37.

And again :

“These Scriptures, while they place among things revealed the end of many predicted judgments, of which the accomplishment has shown and still shows the literality, testify also of the enduring blessedness that hangs on the promise of the new earth. No man can now read as aught else than literal the judgments that have fallen, even as they fell from the lips of the prophets, on the Jews and on their land, and on the cities and kingdoms and countries of their enemies of old. The same lips spake, the same pens wrote, the same Spirit inspired, the promises which were often intermingled with these and far weightier judgments on all the enemies of Israel, and which shall all be fulfilled on the restitution of all things. Though the vision tarry, wait for it. God is not slack concerning his promise, as some men count slackness. Nor do the words of the prophets disagree, as those of historians often differ.—As to the uniformity of the testimony concerning the duration of the kingdom that comes, when desolation shall be no more, and when the effect of righteousness shall be quietness and assurance for ever, even as sin has hitherto

made and still makes the world that now is like a troubled sea which cannot rest,—the same term, for ever and ever, by which the continuance of Christ's reign is described under the seventh trumpet and the reign of the saints in the last chapter of the book of Revelation, occurs so often in prophetic descriptions of Messiah's reign, as to show that, in respect to these testimonies, the harmony of prophecy is complete. The new heavens and earth of Isaiah identify themselves with the new heavens and the new earth for which, as the apostle testifies, believers in Jesus looked from the first, and have to look for to the last till they come; and with the new heaven and the new earth which John saw, as written, without preaching another gospel, in the last words of the volume of inspiration.”—pp. 300-1.

And again :

“The next vision is that of a new heaven and a new earth. From many Scriptures hitherto adduced, as well as in the promise recorded by Isaiah, it may be seen, that the links of the testimony still multiply to the last, and are finally combined, as testifying of the restitution of all things, and thus reaching to the heavens, from whence they all come down into a golden chain, on which the fate of a world already beginning to tremble does hang, till loosened at last and for ever from Satan's bondage and from Satan's kingdom, it shall be fixed again to its Creator's throne; not with a garden of Eden only, but the earth itself a paradise, in which righteousness shall dwell, and men shall be blessed, and saints shall reign, when the Spirit shall be poured upon all flesh, and Christ, the Lord of the dead, be also the Lord of the living.”—p. 401.

Elisha's Staff.—2 Kings 4:29.

The following morsel of Biblical Criticism is taken from KIRRO'S *Daily Bible Illustrations*, a work of rare value, full of ingenious and thoughtful suggestions on the sacred narrative :

A friend, since deceased, once told us that he never was able to find in any commentary, or to obtain from any minister whom he had consulted, an explanation that he could regard as satisfactory, of Elisha's view in sending his staff to be laid upon the face of the dead son of the friendly Shunamite. As the prophet went himself, why send his staff before? and as no effect resulted from the operation, what was his view—apparently a mistaken one—in sending it at all? Attention being thus drawn to what seemed a matter not likely to have been overlooked by any commentator, we turned over a good many volumes of all sizes, and ascertained with some surprise that our friend's information was correct. There is a dead silence on this point; and even Krummacher, who has written a whole volume on a part of the history of Elisha, has passed this over, though he as well as others do suggest reasons for the failure of the experiment.

Elisha evidently sent his staff by his servant with the expectation that it would be effectual to raise the dead. This was great faith in him; faith as strong as any that his great master exemplified—almost; for Elijah was the first to conceive the great thought that even the raising of the dead was not a thing too great for faith to ask. Elisha had that for a precedent; but he was the first to think that even his presence was not needful to this effect—that his faith might act thus mightily even at a distance, by the mere instrumentality of his staff, indicate the power and influence from which it came. But why his staff in particular? One might think that the mantle of Elijah would more readily have occurred to his mind in connection with such a purpose and such ideas. We should ourselves at once have understood that. It would have been a most intelligible sign.

Now, it may be possible to explain both why he did not send the mantle, and why he did send the staff. As to the former point, little explanation is needed; for, bearing in mind what has been already stated in regard to the value and importance of the prophetic mantle, every one can feel that he would not himself like to trust it out of his own possession; and, in point of fact, the eastern inheritors of saintly mantles never do let them go out of their immediate charge on any account whatever, scarcely indeed, will allow them to be separated from their persons. They even sleep in them.

To see why he did send his staff, we must consider that the prophetic staff was probably of some particular shape or material, which indicated the authority and function of the person who bore it—being to him, in his degree, what a sceptre was to a king. In fact ancient sceptres, as symbols of power, were only rods or staves. So, in Ezekiel 19:11, we read of “strong rods for the sceptres of those that bare rule.” Now, the authority of the owner of such an official or symbolical staff was, and even to this day is, considered to be as effectually delegated, for any occasion, to the person to whom it is entrusted, as it would be by a signet ring.

Thus, when Captains Irby and Mangles left an Arab camp to proceed to Shobek, the sheikh Abu Rashid sent on with them an Arab bearing his own mace, to ensure for them the same reception as if he had himself been in their company.

In connexion with this matter, we cannot fail to recollect the rod of Moses, which was the instrument of all his numerous miracles in Egypt and in the wilderness, and which he was on all occasions enjoined to use. We remember also that the chiefs of the tribes had staves or rods as the symbol of their authority; and that the budding of Aaron's rod, when laid up with theirs, became the sign of the peculiar powers with which he was invested. This rod was preserved for a standing memorial in the tabernacle. Even the magicians of Egypt had rods like that of Moses, which they used in the same manner, as signs of the thaumaturgic power with which they claimed to be endowed.

In India the *orou-mulle-primadu* (i. e., cane with one knot,) is believed to possess miraculous powers, whether in the hands of a magician or of a private person. It is about the size of the middle finger, and must have only one knot in its whole length. Mr. Roberts, in his “Oriental Illustration,” produces the following native declarations on the subject:—“A man bitten with a serpent will be assuredly cured, if the cane or rod be placed upon him: nay, should he be dead, it will restore him to life. Yes, sir, the man who has such a stick need neither fear serpents nor evil spirits.” Mr. Roberts adds, “A native gentleman, known to me, has the staff of his umbrella made of one of these rods, and great satisfaction and comfort he has in this, his constant companion. The sun cannot smite him by day, neither the moon by night; the serpents and wild beasts move off swiftly; and the evil spirits dare not come near to him.”

Various reasons have been offered to explain why the application of the staff to the dead child did not produce the effect intended by the prophet. Some suppose that the fault was in the servant Gehazi, who either did not follow the particular directions given him by his master, or lacked the proper faith, or was under the influence of wrong motives and feelings. All this is, however, purely conjectural, and has no foundation whatever in the sacred narrative.—Others imagine that Elisha himself was not free from presumption in supposing that his staff alone would be a sufficient instrument for so great a miracle, even without his presence; and that for this reason his call upon the Lord was not in this form answered. Finally, some lay the failure upon the mother's manifest want of faith in any result to be produced by the staff. To us the fact appears to be clearly this: Elisha did not at first mean to go himself to Shunem, and for that reason sent his staff to supply the lack of his own presence. If he had then intended to go himself, there would have been no need of his sending his staff beforehand; and his haste to do so might have suggested to the ungodly a detraction of the miracle, in the supposition that he apprehended the child would be too dead, before he came himself, to be revived at all.

But after he had sent away the servant, his observations of the uneasiness of the mother whom he now expected to go home satisfied, and her avowed determination not to leave him—which was a polite way of pressing him to go in person, induced him to alter his purpose, and, with the kindness natural to him, to forego his own engagements at Carmel in order to satisfy her wishes by accompanying her to her forlorn home. It was probably in consequence of this change of plan that no response was made to the first claim of faith by means of the staff.—That appeal was in fact superseded the moment he resolved to go in person—the Lord thus reserving for the personal intercession of his prophet the honor of this marvelous deed.

Tale Bearers—or Ministerial Indiscretion.

The following extract of a letter is from an old number of the London Evangelical Magazine.

It is very natural for children to tell tales of each other; God's children frequently do so.

I remember in a congregation where I once labored, one of my hearers told me a story of another, but begged I would say nothing about it. This, by the way, is a *vile* way. I gave full credit to the report, this, by the way, was wrong. I felt very much hurt on the occasion, and expressed myself with some degree of *asperity*. This was soon carried to the offender, and lost nothing of the *asperity* in its passage. Reports which tend to mischief are like snow balls, the further they roll the more they gather. The offender was in his turn, offended; he spake also with *asperity*, and said, “he would not be so treated, he would be no man's slave, he was not accountable to any one, he would go no more to the meeting,” &c., &c. Soon, very soon, was all he said communicated to me. I was *assuredly* right, and would let him see I would not be his slave; nay, I would not be

his servant; I would call no man master on earth, I had but one master. This gentleman was one of the first characters in the meeting; he was not at meeting the next Sunday; I was not sorry; I secretly hoped he never would be there again. The storm began to thicken, the parties began to form; some affirmed he was very censurable, others thought I was as much so: I should have gone to him, in the first instance, and talked to him, not of him. I soon found I was wrong, but the difficulty was, how to get right. Observe, not to know, what was right, but to bring myself to do was. You must know, when I first set out on my present mode of life, my gracious Master provided me a tutor who was to accompany me as a *mentor*. I could not see him, but I could very sensibly feel his reproofs, and understand his admonitions. He advised me to retire with him a while; I felt my face glow at the motion, I knew what it was for; I dreaded the severe account I was going to be brought to, but there was no avoiding it, with trembling dread I retired.—“Come,” said my mentor, “sit down.” I began, he certainly was wrong—“Stop,” said my mentor, “it is you I have now to deal with; you have done wrong; you, who by precept and example ought to lead in the way of peace.”—But I ought to exhort, and reprove, and rebuke. “Stop, sir,” said my mentor, “and call to mind that the snuffers on the altar should be *pure gold*. Reproofs and rebukes come with a very ill grace from an offender.” An offender! “Yes, an offender, and of the worst cast; an offence in you, and of this nature, is peculiarly offensive.”

“Suppose any of your hearers in like circumstances, what advice would you give them? Suppose them offended by a brother, you would advise them to be calm, to suspend their judgment, to seek an opportunity alone with the supposed offender, address him in the language of love, of charity, hope it was not so bad as was expected; at least, you would hope the intention was not bad, &c., &c. Thus you would have advised your hearer, thus you have not done; you have by your conduct, in this instance, injured your cause—injured your Master's cause, and perhaps made wounds that may never be healed. You know not, at this moment, what this once kind friend is suffering; what his dear wife, his venerable parent, each of whom having a regard for both, can say nothing, but must suffer in silence. O! you have done very wrong.” The tears gushed in my eyes, I thought of praying. “No,” said my mentor, “not yet, you should first do right. Go, and acknowledge your fault.” “I cannot.” “You must, indeed you must.” “But he will treat me *roughly*.” “You deserve it, you must bear it; you will at least have the pleasure of knowing you did all you could in your present circumstances, to repair the wrong you have done. When thus you have done, should you not meet forgiveness and reconciliation from him, you may apply to your offended Master; and, peradventure, you may find forgiveness and reconciliation from him.” I went out with an aching heart, experiencing the full force of that truth as I went along—“The way of the transgressor is hard.” I arrived at his dwelling, I entered his doors, but O! with what different sensations, when unconscious of offence! Oh! how painful is a guilty conscience! I found him reading; he did not lift up his head, he did not speak: I could not. His dear companion blushed, she trembled, she spoke. However, he read on. I attempted once and again to bring out what my mentor charged me to do—I failed. At length, for I must come to it, I said, with a faltering voice, “You are justified, Sir, in your conduct on this occasion; I deserve it all; and all this, yea, more, I can bear, with much more ease than I can the reproaches of my own heart. I am come to give this troubled heart some ease, Sir, by acknowledging my error; I have done wrong, Sir, in taking up a report of you, or saying any thing about you to any but yourself; I beseech you forgive me—and was going to add; but he got up, his countenance suffused with tears, and would have spoken, but he could not; he gave me his hand, however, and it was filled with as warm a heart as ever beat in a friend's bosom; it has never cooled since, though this was many years ago. On my return I was congratulated by my kind mentor, and then poured out my soul to my heavenly Father, whose consoling language was, “Neither do I condemn thee; go and sin no more.”

Indebtedness of the Intellect to the Bible.

The Bible has been, and must continue to be, the great storehouse, in which are garnered the best and most abundant resources for supplying the intellect with aliment. While the best intellects of the world acknowledge this, they have also confessed, in the constitution of the soul, a deep foundation for the necessity of such a provision; confessed that the mind needs a brighter light, a surer help, than can be found in its own dark, doubtful results. On its own speculations

and inferences, it could never have placed implicit reliance. It seeks, instinctively, guidance and aid from without itself, and where this has not been found, it has lost itself in mazes of doubt, perplexity, and error. We speak not of attainments in the exact sciences—in the arts which minister to the sense of beauty and of animal enjoyment; but of the inner wants of the spirit, ever in search of satisfying good, but never able of itself to solve the dark problems it is constantly proposing. The best unaided intellects failed in their inquiries respecting the character of God, his government, his designs in regard to man, his interest in man as an individual, the terms of acceptance with him, and the ultimate destination of the race. These questions could only have been solved by an authoritative revelation. Infidelity makes clamorous boasting over her discoveries, but they are such as leave her votaries baffled, bewildered, and dissatisfied, to the last.

The human intellect owes much, every way, to the Bible. The moral renovation, of which the Word and Spirit of God are the instruments, is in the highest degree favorable to *mental freedom*. The moral disorders of the unsanctified heart deaden the powers of the mind. Hateful and unholy passions have the effect either to prevent or limit mental action. They are the domestic tyrants which impose restraints upon the freedom of thought. But with the renovation of the soul there follows a regard for moral purity utterly inconsistent with a servile submission of the powers of the intellect to the sway of passion and selfishness. The mind, consequently, seeks a wider range and compass of thought—an amplitude of the field of vision—rising higher in the scale of intelligence, and bringing itself more and more into contiguity with the great Source of light and intelligence.

The very character of the truths which the Bible, and it alone, reveals, when properly considered, cannot fail to enlarge and strengthen the intellect. There are truths which implicate the existence and destiny of the mind with the existence and destiny of the angels. "What can strike the sense so strong" as these? Can we think of immortality, eternity, infinity, omniscience, omnipresence, without a conscious increase of mental energy and enlargement? It would be as absurd to think of attaining the highest and best enlargement of mind by neglecting the Bible, as to talk of "improving the brilliancy of the morning stars by causing them to recede from the sun." The minds which seem to have been most peculiarly constituted after the image of the Creator, have been made such by studying the great truths of the Bible. These truths have supplied the material for the Christian poet, inspired with the glory of an all-pervading nature, responsive to every call of her thousand tones, and mirroring forth creation in harmonious numbers, with unbroken reflection. These have clothed with majesty and might those comprehensive intellects which bind past, present, and future together, collecting in their own capacious chambers the splendors of a whole universe.

The influence of the Bible upon the intellect is happily illustrated in the brief extract from Dr. Hamilton, which follows:

"The gospel, beyond all controversy, was our own Milton's poetic might. This was the struggling energy which, after years of deep musing and wrapt devotion, after years of mysterious muttering and anxious omen, sent its pyramid of flame into old England's dingy hemisphere, and poured its molten wealth, its lava of gold and gems, fetched deep from classic and patriarchal times, adown the russet steep of Puritan theology. This was the fabled foot which struck from the sword of Cowper's mild and silent life a joyous Castalia—a fountain deep as Milton's fire, and like it tintured with each learned and sacred thing it touched in rising, but soft and full as Siloah's fount, which flowed fast by the oracle of God. And that gospel was the torch which, on the hills of Renfrewshire, fired a young spirit, Pollok—himself both sacrifice and altar-pile—till Britain spied the light, and wondered at the brief but brilliant beacon. But why name the individual instances? What is modern learning, and the march of intellect, and the reading million, but one great monument of the Gospel's quickening power? Three hundred years ago, the classics were revived, but three hundred years ago the Bible was restored. Digging in the Pompeii of the middle age, Lorenzo and Leo found the lamps in which the old classic fires had burned; but there was no oil in the lamps, and they had long since gone out. For models of candelabra and burners, there could not be better than Livy, and Horace, and Plato, and Pindar; but the faith which once filled them, the old pagan fervor, was long since extinct, and the lamps were only fit for the shelf of the antiquary. But it was then that in the crypt of the convent, Luther and Zuingle and Melancthon observed a line of supernatural light, and with lever and mattock lifted the gravestone, and found the gospel which the Papist had buried. There it had flamed, 'a light shining in a dark place,' through un-

suspected ages, unquestionable in its own immortality, the long-lost lamp in the sepulchre.—Jupiter was dead, and Minerva had melted into ether, and Apollo was grey with eld, and the most elegant idols of antiquity had gone to the moles and the bats. But there is One who cannot die, and does not change; and the Fountain of scriptural learning is he who is also the fountain of life, the Alpha and Omega, Jesus the Son of God. From his gospel it was that the old classic lamps, when filled with fresh oil, were kindled again; and at that gospel it was that Bacon and Locke, and Milton and Newton, and all the mighty spirits of modern Europe, caught the fire which made them blaze, the meteors of our firmament, the marvels of our favored time."

Christian Herald.

The Three Calls.

THIRD HOUR.

O! SLUMBERER, rouse thee! Despise not the truth;
Give, give thy Creator the days of thy youth;
Why standest thou idle? The day breaketh—see!

The Lord of the vineyard is waiting for thee!

Sweetest Spirit, by thy power,
Grant me yet another hour;
Earthly pleasures I would prove,
Earthly joy and earthly love;
Scarcely yet has dawned the day,—
Sweetest Spirit, wait, I pray.

SIXTH AND NINTH HOURS.

O! loiterer, speed thee! The morn wears apace;

Then squander no longer thy remnant of grace;
But haste while there's time! with thy Master agree;

The Lord of the vineyard stands waiting for thee!

Gentle Spirit, prithee, stay;
Brightly beams the early day;
Let me linger in these bowers;
God shall have my noontide hours;
Chide me not for my delay,
Gentle Spirit, wait, I pray!

ELEVENTH HOUR.

O sinner, arouse thee! thy morning has passed;
Already the shadows are lengthening fast;
Escape for thy life! from the dark mountains flee;

The Lord of the vineyard yet waiteth for thee!

Spirit, cease thy mournful lay;
Leave me to myself, I pray!
Earth hath flung her spell around me,
Pleasure's silken chain hath bound me;
When the sun his path hath trod,
Spirit, then I'll turn to God!

Hark! borne on the wind is the bell's solemn toll;

'Tis mournfully pealing the knell of a soul—
Of a soul that despised the kind teachings of truth,

And gave to the world the best hours of its youth;

The Spirit's sweet pleadings and strivings are o'er;

The Lord of the vineyard stands waiting no more!

Go at Duty's Call.

"I shall still advance till He, the invisible guide who marches before me, thinks proper to stop."

Constantine, on foot, with his lance in his hand, was tracing the line which was to be the boundary of his future capital, Constantinople. His assistants, astonished at the growing circumference, remarked "that he had already exceeded the most ample measure of a great city." He replied, "I shall still advance till He, the invisible guide that marches before me, thinks proper to stop."

Could we but believe that Constantine was sincere in this,—that he did actually deem himself led by an invisible presence, into whose confidence he had thrown himself, and whose directions he was resolved to follow at all hazards, from a pure sense of moral obligation, we should see in him a far better man than has yet been discovered in the first Christian emperor. But, however sincere or insincere he might have been in his avowal of following a supernatural guide, the words he employed are full of suggestion. They remind us of Elijah, who will show himself to Ahab at the instance of the Spirit of God; of Daniel, who stops not short of the lion's dreadful den; of Paul, who will go up to Jerusalem, following an invisible Divine presence; and especially of the Son of God, who stops not short of Jerusalem, Gethsemane, and Calvary. They remind us, too, of Luther, going to meet his bloodthirsty foes, and of the poor Englishman whom all England could not buy. But, not least, they remind us of what we *ought to be*, and so, indirectly, of what weak, irresolute things we *are*. We ought to be bound

by love and fear to our duty, incapable of falling behind it.

Every man has work to do in the moral world, comparable to the building capital empire cities. This he must leave for God and his providence and his own co-working common sense to mark out. And while this is being done, he must say to passion, pride, and love of ease, as they rise up astonished and beg him to stop and attend to their claims, "I shall still advance, till duty bids me stop. The glory of God shall be the law of my life." While the day lasts, I shall plan just as largely, and execute just as laboriously, and sacrifice just as extensively as that law shall require. No threats shall awe me, no terrors shall make me afraid; no "lo! here" shall divert me, and no smiles shall seduce me! That law shall be my only "pathfinder." Thus should every man meet and hush the clamors of short-sighted utilitarianism; thus should he cast all his passions behind him; thus silence and subdue them, as Satan was silenced and subdued by the Son of God.

I WILL DO MY DUTY. He who can say that intelligently, can say anything that is noble. He is a moral hero. His greatness towers. The world can sit in the shadow of it. It reaches to the throne of God. It implies no noble birth, no giant stature, nothing prodigious. It implies only what every man possesses,—abilities which every man is, under God, capable of developing from himself. It implies simply that a person will do his duty, whether it be untirred to breast the mountain storm, or unseduced to dwell in the sunny vale. Who says, I will do my duty? and how many are saying, Amen?

Morning Star.

"Kirwan" in Rome.

At the late meeting of the Irish General Assembly, Dr. MURRAY, who was present, made an address which is thus noticed:

Dr. Murray said he had just come from Rome; and he told them some very striking facts—partly illustrating the mode in which "model Romanism" is conducted, as to liberty, religion, and morality. He told a fact to show how, in the Papal states, the property of a man becomes the property of the priests. A man in Rome had married a Spanish lady; he had a large family by her. By his will he left all his property to his wife and children. But, though during life he had paid little attention to the priests, he sent for one, just before his death, to "fix" him for journey into the next world. The priest confessed him, anointed him, gave him the wafer, and the man died, leaving his property as above stated. A few days after the burial, the priest who had "fixed" him, went to an ecclesiastical court, said the victim had committed a great sin, and that he wished a distribution of his property different from that he had made by will; and the entire property of the man, on the oath of that priest, was swept from his family into the coffers of the church. This is what they do in the Papal states.

ROMAN LIBERTY.

"During all the time I was in Rome," says Dr. Murray, "I did not see a single newspaper, except those that came from England. The liberty of the press is not known there; and the liberty of speech just as little. I saw there a placard about Pietro Eicoli—a man 35 years of age—a merchant of good character, and with a large family, who had been brought before an ecclesiastical court and condemned to the galleys for twenty years. For what, do you think, he was condemned? For stepping into a coffee-room, and endeavoring to persuade a man who was smoking not to use cigars.—But why punish him so severely for bidding a man not to smoke cigars? Because the church gets a revenue from tobacco. The conduct of this man was represented as an interference with the revenues of the church; and because he had asked a man not to smoke a cigar, he was condemned to the galleys for twenty years. Such is political liberty under priestly rule."

MORALITY AND RELIGION AT THE FOUNTAIN HEAD.

It would seem that even attachment to the ceremonial of their religion is gone in Rome.—"There is neither morality nor religion in Rome," says Dr. Murray. "I went into the Pantheon, of which you have all heard, and the figure of which must be before all your eyes. It is a building, the foundation of which was laid during the reign of Paganism. It is the temple where all the heathen gods were worshipped, and at the present time it is the temple of Popish idolatry. It is a circular building, and here and there, and all around are altars, at which mass is said probably once a day—one priest at this altar, another at another. I was at that temple looking around me, when I perceived a dirty looking priest, and a dirty looking lad—whose head seemed as if it had not been combed for a week—waiting upon him at an altar, and giving out the responses. That priest, that lad, myself, and my *valet de place*, were the only persons present at the ceremony."

"I was in St. Peter's in the morning when mass was said. St. Peter's, which is the most magnificent building of the kind in the world, ought to be dedicated to the arts, not to God. When one sees it, he cannot expect to see any thing like it again—just as when one sees Mont Blanc, you do not wish to see any other mountain. In that magnificent building, capable of holding some 20,000 or 30,000, there were not more than 300 present at mass. I have no doubt one half were strangers; and among all present I do not believe there were ten Romans. I went among the churches of Rome, gorgeous beyond description. I went in at all hours of the day—I may say, all hours of the night; as both day and night I went to see what I could see, and hear what I could hear; and I am here able to say that I never saw an individual, man or woman, who wore a decent garb attending at the confessionals. I never saw a solitary woman bow the knee at the confessional, except a beggar woman. I never saw a solitary man go on his knee to receive the wafer except a pauper. Men and women of character and rank keep away from these churches; and the churches themselves are given up to boys and beggars. It is amazing, in the magnificent St. Peter's, to see boys in rags playing hide and seek; and beggars standing here and there, saying, 'give me a penny.' Go where you will, you see nothing like devotion, you hear nothing like preaching."

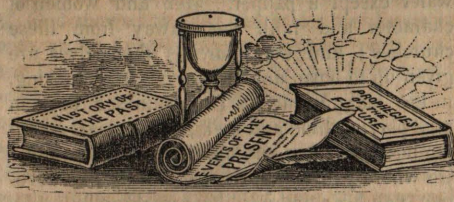
Dr. Murray gave much striking description of the aspect under which religion shows itself, not only in Rome, but in Naples, and all over Italy—adding after each, "And such would Ireland be if Protestantism were banished."—But he added, "I dare not describe the immorality of priests and people."

The Devil Shot at Pisa.

The Tuscan people have recently had their attention withdrawn from the tyranny of their government at Florence, and throughout the provinces, to the doings of a portion of their ecclesiastics at Pisa. We have often affirmed that vast multitudes of the clergy and monkery of Rome are deeply sunk in the gulph of infidelity. No man or class of men, who hold by the truth of Revelation, would venture for a moment, to deceive their fellow-mortals by such vile and laboriously concocted schemes. The clergy will disavow it, we know that; because they fell short of Spartan dexterity to do the deed and prevent its discovery. So in the famous case of the weeping and speaking Virgin Mary in 1509 between the Franciscans and Dominicans in the affair of Jetzer, there was a disavowal; but the matter was too obvious; it could not be concealed. Discover a priest moving the strings, uttering the voices, injecting the water to cause tears to flow from pictures and images ingeniously constructed, in any Romish miracle, and the whole Church will abandon him, and repudiate the concern of the Church in the matter. But let all succeed with the most perfect secrecy, and in her deep and dark infidelity she will glory in it, and claim the presence and the power of a Divine influence, in which, however, she has no faith, the sole object of her priesthood, generally speaking, being to consolidate their power by the deceivableness of lying wonders. The following is the case referred to:

A "fast" young man who has just died at Pisa, rejected the good offices of sundry monks, who threatened him with the "devil;" and exacted a promise from a friend that he would not leave his body until it was buried. The Corsican kept his word, and alone and in the dead of night he sat by the side of his departed friend in the convent chapel, where corpses are exposed for twenty-four hours before burial, either in consecrated or unconsecrated ground. But just as the clock struck twelve a deep groan, accompanied by the rattling of chains, was heard, and the watcher, to his horror, saw a figure enter, dressed according to the most approved recipe for fitting up a devil, with tremendous horns, a long tail, a chain girt round his body, and draped in red and black, as his Satanic majesty should be. The Corsican had a bold heart, and he asked the devil what he wanted. The devil replied by an awful groan, the rattling of chains, and the outspreading of his claws to seize his prey. The Corsican, still undaunted, declared that he would not allow the body to be touched, and he warned the devil that if he did not leave the place he would send him back to his infernal regions faster than he came from them. To this speech the devil replied by a scornful laugh, such as Zamiel, in *Der Freischütz*, used, and, with another rattle of the chains, advanced to the coffin; on which the faithful friend produced a loaded pistol, and taking sure aim, shot the devil through the heart, and dropped him at his feet, dead, as they say at Amsterdam, as a herring, or at Birmingham, as a door nail. The report of the pistol alarmed the police, and a number of those guardians of the night having appeared, they saw to their astonishment the corpse lying in its proper place,

the Corsican sitting tranquilly by his side, and a bleeding mass covered with red and black, with a tremendous pair of horns, and the well-known tail. An explanation was soon given, and when the devil was stripped of his finery, he turned out to be the bellman of the convent, employed, no doubt, by the friars, whose religious assistance was refused, for the purpose of giving a striking proof of the danger of dying without the consolations of the Church, and of the fate to which all impenitent sinners are exposed. The Corsican was tried and acquitted, as he showed that in the Tuscan code there was no penalty attached to shooting the devil, and as he persisted in saying that when he fired he believed he had to deal with his Satanic majesty, and no mortal representative. The best joke of all remains to be told, and that is, the friars of the convent declare that the whole story is a fabrication, and the Minister of Instruction announces that he will prosecute the *Gazetta del Tribunale* for having inserted it.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, SEPT. 27, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dictation.

"AN EXPOSITION OF THE APOCALYPSE, in a series of discourses. By Thomas Wickes, Pastor of the First Congregational Church, Marietta, O. New York: Published by M. W. Dodd, Brick Church Chapel, City Hall Square. 1851."

This is a neatly printed duodecimo book of 437 pages—price \$1 25. We acknowledge our indebtedness to the publisher for a copy, which we have read with some degree of care, and pleasure. The attention of its author was first called to the study of the Apocalypse by the work on that subject by DAVID N. LORD, Esq., of New York: and though he differs from him in the application of several of the symbols, yet he has adopted, and applied with more or less success the laws of symbolic exposition unfolded by Mr. LORD.

We remarked that we have read the book with some degree of pleasure—not that we can adopt all his conclusions, or that he has not failed at times to apply correctly, Mr. LORD's laws of symbolization. We are pleased with the book, because it evinces an interest in the study of the Apocalypse—such as no lover of truth and study can fail to feel who turns his attention, with any degree of candor to the study of this neglected portion of prophecy. It is also another evidence that truth is making progress, and that the attention of the ministry in the several evangelical denominations is being turned to the study of prophecy.

On the perusal of the work we find many points where we can agree with him and with Mr. LORD; others where they differ, and where we agree with one of them, and still others where we differ from both.

This work is the result of a series of discourses delivered by the author to his own people. It is often objected to rules of exposition, laws of symbolization, &c., that they serve to perplex, and to render the subject more obscure. This is entirely imaginary. No man ever yet applied the principle of analysis to any science, without perceiving that by so doing its mysteries were unfolded, and that what otherwise appeared dark and inexplicable, was made plain and simple. The very object of rules and laws is to familiarize those ignorant of such principles, with the similarities and discrepancies of the several modes of expression, so that to know the meaning of a sentence they may not be dependent on the fertility of their imagination, or the shrewdness of their guesses, but may arrive at it with the same ease and certainty that an elevated height may be attained by mounting the successive steps in the stairs which conduct to it.

All truth is seen to be very simple when it is arrived at; and the road by which the learner is to be conducted to it, is never tortuous and winding, but plain and direct. And it is the very plainness of the road, and the simplicity of the truth, that, when perceived, make it so pleasing. The learner feels its simplicity and harmony, and wonders that he did not see it before. It has been generally supposed that the Apocalypse was not a book that could be made the subject of familiar discourses—that common hearers would not readily appreciate laws and rules of

interpretation, and that to attempt to interest them in an exposition of its mysteries, would be labor lost. This is the general opinion on the subject. Therefore the testimony of those who have made the endeavor to interest others, is interesting as evidence of the falsity of the prevailing impression.

The testimony of Mr. WICKES is, that it was not without many doubts and misgivings that he attempted the exposition of this book from the pulpit. He had himself become deeply interested in its study,—had found that its various symbols might be satisfactorily harmonized, by the application of a few simple rules, had felt in his own soul the blessing promised in its opening to those who should read the words of this prophecy, and he could not doubt that the same inestimable blessings promised to those who should hear the predictions therein unfolded, would be realized by the candid listener. Those considerations decided him as to the propriety and profitableness of attempting to expound its meaning to the people of his charge. If its meaning could be unfolded, he became assured of the blessedness which would flow to them that heard: for the great Head of the church had said: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." This promised blessing also assured him, that the revelation to which it was pre-fixed could be no blind unintelligible enigma, or unexplainable mystery; but that its meaning might be evolved by examining its symbols in the light of the focal rays which God himself has caused to shine for their elucidation. Applying a principle of interpretation which brought the symbols within the range of the comprehension and judgment of his hearers, the result was so satisfactory, that at the earnest solicitation of his friends he has been induced to give his expositions a wider circulation by the medium of the press. We wish that others might be induced to try the experiment. And certainly there is no good reason why God should be so dishonored, as he is by the practical neglect with which this portion of prophecy—the knowledge of which he has so encircled with promised blessings—is treated.

In a limited notice of the work it is difficult to present at a glance the points of difference and resemblance between him and other writers. We will notice a few of these as held by Mr. WICKES, Mr. LORD, and the *Herald*.

In the title of the book, the medium by whom and through whom it is received, the character and attributes of the personages who are announced in that connection, and the salutation to the seven churches—making them the seven churches therein specified, we find no disagreement. Of the vision of the Deity in the 5th chapter, the delivery of the book to CHRIST, and the events symbolized under the first six seals, there is a like uniformity of agreement, viz.,—that under the first seal is symbolized the body of Christian ministers, who, in the earliest and purest ages of the Christian church, went forth as soldiers of the cross of CHRIST, conquering by convincing and converting the opposing ministers of sin. That under the second is symbolized a body of men, successors of the former, less pure and holy, who usurp the honors of the church, and by their contentions and dissensions take peace from the earth. That under the third, we have another succeeding body of teachers, who produce a famine of the word of the LORD, by teaching, instead of the doctrines of the gospel, the various errors and heresies which infected the church. That under the fourth, we have a symbol of the class of metropolitans, archbishops and prelates, of the various establishments of ecclesiastical hierarchies, which have caused spiritual death among their worshippers. That under the fifth, we have the souls of the martyrs, longing for the avenging of their blood on those by whom they were slain, who are told that another season of suffering was to follow; and that under the sixth, we have first the violent and disastrous changes in the governments of earth, followed by a recognition of the servants of God, in all the branches of the Christian church—but in the detail of which, we should object to some phraseology we noticed.

Respecting the opening of the seventh seal we differ widely from Messrs. L. & W., who make the silence there symbolized, a silence to precede the occurrence of the events symbolized under the sounding of the subsequently mentioned trumpets. They thus fail to make the seventh seal successive of the six preceding ones, and lose the harmony which we find in that succession. They both recognize in the Revelation parallel chains of prophecy bringing down various series of events to the establishment of the kingdom, and in the main separate them as we would. They recognize the seven trumpets, each succeeding the other, the first commencing, and the seventh closing up the connected series; and why they depart from this order, in taking the seventh seal from its place at the termination of the preceding ones and making it precede an entirely different series of events, is to us entirely inexplicable. If in the division of the Apocalypse into chapters, the first clause of the eighth, had been appended to the close

of the seventh, its proper place, its connection would always have been apparent. What is to be done under the seventh seal, God has not seen fit to reveal. The silence was evidently a symbol of suspense in view of impending judgments. The most satisfactory view we have been able to take of it is, that it precedes the storm of impending wrath which is then about to fall on the wicked—the events being all fulfilled, for the accomplishment of which the winds were to be holden by the angels of God. The destruction of the wicked and the regeneration of the earth by fire being all that will then be needed to prepare it for the descent of the New Jerusalem, which is not here symbolized, but which is presented in a subsequent vision.

While speaking of the seals, we will notice a distinction Mr. W. makes in the laws of symbolization which we think will not hold good. He seems to divide the things seen in vision into the symbolic and the literal, and thus adopts the law as universal, that symbols are invariably taken from a different, but analogous, class of objects from the things symbolized. And then the things seen of the kind and order of the things to be fulfilled, he calls literal—rejecting them as symbols. He thus makes the souls under the altar literal souls, and not symbols. The revelator however could not have seen the literal souls of those who should thereafter suffer death; for they had not then been created. He could only see resemblances like them. The souls seen under the altar must therefore have been as truly symbols, as the mounted warriors of the preceding seals; but, unlike the warriors, being of such a nature and used in such a relation that they cannot properly symbolize anything but souls of beheaded persons, they come under the law where the representative and that which it represents are both of the same species, kind, or rank. The same reasoning is also true of other symbols which are taken from their own class or rank.

We are indebted to Mr. LORD for a harmonizing view of the seven thunders of 10th chapter, which we perceive Mr. WICKES does not adopt. The sturdy reformers of the 16th century are first symbolized uttering a distinct and united cry with a loud voice, which is soon followed by seven discordant thunders uttering their voices. What the thunders utter JOHN is commanded not to write, being assured that the time is not yet, but will be when the seventh angel shall sound. With this announcement it follows that the purport of the discordant thunders was false in detail, and premature in point of time. And its counterpart is beautifully found in the discordant teachings of the various classes of fanatics, and their proclamation in connection therewith, of the immediate establishment of the kingdom of God, by the destruction with the sword of all the ungodly, which was counteracted by the teachings of LUTHER and others that the time had not arrived, and that the kingdom was to be established in the manner described by all the holy prophets. The beauty and harmony of this application, Mr. W. loses, by adopting Mr. ELLIOT's view that the thunders symbolize the anathemas of the Pope against the Reformers.

Mr. WICKES adopts the view of Mr. LORD that the image of the beast is a symbol of the Papacy, while the beast is a symbol of Rome. This view is clearly sustained by the characteristics of the symbols. The next view of Mr. LORD's that he adopts we cannot subscribe to—that the two horned beast is the civil power wielded by the Papal hierarchy. This view brings the territory of the two horned beast within that of the ten: it places a beast on a beast. No two contemporaneous beasts can occupy the same locality. Hence we find in the two horned beast a representation of the Eastern Roman empire, while the Western is represented by the ten horned.

We are, however, extending our notice of the work longer than we intended or than the patience of our readers will endure. We will therefore relieve them after noticing two more points. The thousand years of Rev. 20th, he takes to be a day for a year, because they are symbolic, and therefore he concludes that they indicate a period of 360,000 years. If this rule of symbolic time is to be carried out, the seven years of NEBUCHADNEZZAR's grazing cannot have yet terminated. The principle on which a day is used to symbolize a year we conceive is, that when prophetic time is used in connection with symbols, the duration of time must be proportioned to the relation of the symbol to that which it symbolizes.—Thus if beasts symbolize kingdoms, it would be incongruous to speak of the beasts continuing for centuries; but when the time of the beast is given in days, it is easy to understand that the time of the duration of the governments symbolized, will be as many years, as the beasts were to continue days; but when NEBUCHADNEZZAR was to be shown his position with the beasts of the field, the time is announced in years, and fulfilled in a period of the same time, because there was no such disproportion between the natural duration of the symbol and the life of a man, as there is between that of a beast and an empire.—As the reign of the subjects of the first resurrection with CHRIST, is symbolized by their own kind or

order, there is no disproportion between the natural duration of the one and of the other that would make it incongruous to apply to the symbol the period of time, however long that might be, that is to intervene between the two resurrections. Hence we understand that simply 1000 years will then intervene.

2. In company with most writers of the English school, he holds that the race will be perpetuated after the advent. He says: "The fact is revealed that the living saints are to be changed at the same time, that the dead in CHRIST are raised. The question may arise thence in some minds, how is the race to be perpetuated in the flesh, if this takes place at the beginning of the millennium? The question is easily resolved in the fact that there are multitudes of the race still unconverted." These he supposes will then be converted and constitute the nations in the flesh. But is not the fact also revealed that at CHRIST's coming, He will take vengeance on those who know not God and obey not the gospel; and will there be any class of the wicked not included there? Are we not told that the remnant will be slain with the sword? that all things that offend will be gathered out of his kingdom and cast into a furnace of fire? and that it is when this is accomplished that the righteous will shine forth as the sun in the kingdom of their Father?

We suppose the difficulty with these expositors is in finding subjects on the earth at the close of the millennium for Satan to deceive; but it is perfectly marvellous that they do not see that these subjects appear at the very time when the wicked dead were to live again, when the 1000 years are ended and Satan is loosed, and that no more fitting subjects than these are required for Satan's deceptive purposes.—To find the subjects of his deception among the sons and daughters of the millennial glory, looks like a second fall of man, as much more direful and terrible than that of ADAM, as their numbers would be more than his. If those who are beloved by the Father during the millennium have no assurance of being loved unto the end, that period will be one of as fearful danger as the present.

We will not dwell longer. We regard the book as a valuable addition to pre-millennial literature, and recommend it to the clergy of the several denominations, as a work, which, with some conclusions we cannot endorse, contains many valuable thoughts.

THE FAMILY RODS.

BY REV. HORATIUS BONAR.

We hear of the "rod of the wicked," and we are told that it "shall not rest upon the lot of the righteous."—Psa. 125:3. This may mean that wicked men are God's rod for chastening his people, and that, though permitted to light upon them, it shall not rest or abide upon them, but shall be destroyed, as was the Assyrian, who was used by God as the "rod of his anger" for afflicting Israel. In this sense it gives us the blessed assurance that the triumph of the wicked over the saints is short; that their devices and oppressions shall last but for a moment, and that the church's suffering at their hands shall soon be over. Wicked men may be "the sword of God," (Psa. 17:13,) as was PILATE, when he lifted the sword against the man that was JEHOVAH's fellow, or as HEROD was when he beheaded JOHN in prison; but that sword shall soon be broken. A wound now and then may inflict, but that is all. It neither moves nor smites, save when God allows.—Nor does it come, save with a blessing on its edge. "They mean it not so," yet God means it, and that is enough for us. He makes the wrath of man to praise him. "There shall no evil happen to the just; when he shall hear of evil tidings he shall not be afraid."

But the "rod of the wicked" may mean that rod, with which he smites the wicked in his fierce anger. In this sense there is no rod for the righteous. Such a rod never either lights upon them nor rests upon them. Their rod is not the rod of the wicked. It is the family rod. They have done with wrath.—Over them no curse can ever rest. "There is no condemnation to them that are in CHRIST JESUS." The rod may seem to speak of frowns and anger; but it is only a seeming; there is not a glance of vengeance in the chastener's eye. It is a correcting rod, but not a destroying one. Its object is not to punish but to chasten; not to injure but to bless. "God distributeth sorrows in his anger, (Job. 21:17,) but these are not for his saints."

God has, however, not one rod for his children, but many. For each child he has a peculiar rod, and at different times he uses different rods. It will be profitable for us to consider what those are, and how they are applied.

1. *Bodily sickness.* The body operates very powerfully upon the soul both for good and evil. In what way or to what extent we cannot tell. Nor do I wish to discuss this question at all. But, knowing how the soul is acted on by the body, I cannot help thinking that one of God's designs in sickness is to operate upon the soul through the body. We are not conscious of this; we cannot analyze the pro-

cess; the efforts are hidden from view. Yet it does not seem sickness as if of body were made to contribute directly to the health of the soul in some way or other known only to God. Hence the apostle speaks of "delivering such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the LORD JESUS."—1 Cor. 5:5. On this point, however, I do not dwell; only it would be well for us to consider whether God is not by this intimating to us the exceeding danger of pampering the flesh: for the weakening of the flesh does help forward the strengthening of the spirit; and the mortifying of our members which are upon the earth,—the crucifying the flesh with its affections and lusts,—does tend to quicken and invigorate the soul. Apart, however, from this, there are other things to be kept in view.

Sickness prostrates us. It cuts into the very centre of our carnal nature; it exposes in all their deformity "the lust of the flesh, the lust of the eye, and the pride of life." What vanity is seen in these upon a sick bed. These are three idols; and these, sickness dashes down into the dust.

Sickness takes us aside and sets us alone with God. We are taken into his private chamber, and there he converses with us face to face. The world is far off, our relish for it is gone, and we are alone with God. Many are the words of grace and truth which he then speaks to us. All our former props are struck away, and we must now lean on God alone. The things of earth are felt to be vanity; man's help useless. Man's praise, and man's sympathy desert us; we are cast wholly upon God, that we may learn that his praise and his sympathy are enough. "If it was not for pain," says one, "I should spend less time with God. If I had not been kept awake with pain, I should have lost one of the sweetest experiences I ever had in my life. The disorder of my body is the very help I want from God; and if it does its work before it lays me in the dust, it will raise me up to heaven." It was thus that Job was "chastened upon his bed with pain, and the multitude of his bones with strong pain," that after being tried he might "come forth as gold."

Sickness teaches that activity of service is not the only way in which God is glorified. "They also serve who only stand and wait." Active duty is that which man judges most acceptable; but God shows us, that in bearing and suffering he is also glorified. Perhaps we were pursuing a path of our own, and required to be arrested. Perhaps we were too much harassed by a bustling world and needed retirement, yet could find no way of obtaining it till God laid us down, and drew us aside unto a desert place, because of the multitude pressing upon us.

No one of the family rods is more in use than this, sometimes falling lightly on us; at other times more heavily. Let us kiss the rod. Let us open our mouth wide to the blessing, seeking so to profit by each bodily ailment, slight or severe, that it may bring forth in us the peaceable fruits of righteousness. "I know," says one, "of no greater blessing than health, except pain and sickness."

2. *Bereavement.* This is the bitterest of all earthly sorrows. It is the sharpest arrow in the quiver of God. To love tenderly and deeply and then to part; to meet together for the last time on earth; to bid farewell for time; to have all past remembrances of home and kindred broken up; this is the reality of sorrow. To look upon that face that shall smile on us no more; to press those lips that shall speak to us no more; to stand by the cold side of father, mother, brother, sister, friend, yet hear no sound and receive no greeting; to carry to the tomb the beloved of our hearts, and then to return to a desolate home with a blank in one region of our souls, which shall never again be filled till Jesus come with all his saints; this is the bitterness of grief; this is the wormwood and the gall!

It is this rod which ever and anon God is laying upon us. Nor is there any that we need more than this. By it he is making room for himself in hearts that had been filled with other objects and engrossed with other loves. He is jealous of our affection, for he claims it all as his own; and every idol he will utterly abolish. For our sakes as well as for his own he can suffer no rival in the heart. Perhaps the joys of an earthly home are stealing away our hearts from the many mansions above. God breaks in upon us in mercy, and turns that home into a wilderness. Our sin finds us out; we mourn over and seek anew to realize our heavenly citizenship, and set out anew upon our pilgrim way; alone, and not yet alone, for the Father is with us. Perhaps we are sitting "at ease in Zion," comfortable and contented, amid the afflictions of a suffering church, and the miseries of a world that owns no SAVIOUR and fears no God. JEHOVAH speaks and we awake. He takes to himself some happy saint, or smites to the dust some wretched sinner. We are troubled at the stroke. We mourn our lethargy. While we slept, a fellow spirit has gone up to be with CHRIST, and a fellow sinner has gone down to be with the devil and his

angels. The death of the one stirs us up, the death of the other solemnizes and overawes us.

Thus as saint after saint ascends to God, we begin to feel that heaven is far more truly the family home than earth. We have far more brethren above than we have below. And each bereavement reminds us of this. It reminds us too that the coming of the Lord draweth nigh, and makes us look out more wistfully from our eastern casement for the first streaks of the rising dawn. It kindles in us strong desires for the day of happy meeting in our Father's house, when we shall clasp inseparable hands and climb in company the everlasting hills. Meanwhile it bids us give our hearts to Jesus only. It does for us what the departure of the two strangers from heaven did to the disciples on the mount of transfiguration;—it leaves us alone with Jesus. It turns into deep experience that longing for home contained in the apostle's words, "having a desire to depart and to be with CHRIST, which is far better."

The more that bereavement transforms earth into a desert, the more are our desires drawn up to heaven. Our treasures having been transferred to heaven, our hearts must follow them. Earth's hopes are smitten, and we are taught to look for "that blessed hope, the glorious appearing of the great God and our SAVIOUR JESUS CHRIST." The night is falling and the flowers are folding up; but as they do so they bid us look upward and see star after star coming out upon the darkening sky.

3. *Adversity.* This may be the loss of substance, or it may be the loss of our good name, or it may be the falling away of friends, or it may be the wrath of friends or it may be the wrath of enemies, or it may be the disappointment of our hopes; these are what are meant by adversity. But let Job tell us what it means. "Behold He breaketh down and it cannot be built again, he shutteth up a man and there can be no opening."—Job. 12:14. "He hath made me weary; thou hast made desolate all my company. I was at ease, but he hath broken me asunder, he hath also taken me by my neck and shaken me to pieces and set me up for his mark; his archers compass me about, he cleaveth my reins asunder and doth not spare; he breaketh me with breach upon breach; he runneth upon me like a giant; my face is foul with weeping, and on my eyelids is the shadow of death."—Job. 16:7, 12-14, 16. "My days are past, my purposes are broken off, even the thoughts of my heart."—Job. 17:11. "He hath fenced up my way that I cannot pass, and he hath set darkness in my paths; he hath stripped me of my glory and taken the crown from my head; he hath destroyed me on every side and I am gone, and mine hope hath he removed like a tree; he hath put my brethren far from me and mine acquaintance are verily estranged from me."—Job. 19:8, 13. These are some of the drops in the bitter cup of adversity that was given to that patient saint to drink. And they are recorded for our use, on whom the ends of the world have come, and to whom these last days may perhaps fill a cup as bitter and protracted as his.

Yet let us count it all joy when we fall into divers tribulations, knowing this, that the trying of our faith worketh patience: but "let patience have her perfect work that we may be perfect and entire, wanting nothing."—James 1:2. We are cast into poverty, but how can we be poor so long as CHRIST is rich; and is not this poverty sent to make us prize his unsearchable riches and to buy of him the gold tried in the fire, that we may be rich? Our good name is lost through slander and false accusation.—The finger of public scorn is perhaps pointed against us, and wicked men are exalted over us triumphing in our reproach. Yet have we not the approving eye of God, and is it not enough if he still honors us and knows our innocence? Let our good name go if God sees fit thus to humble us. We have "the white stone and in the stone a new name written which no man knoweth save he that receiveth it."—Rev. 2:17. Friends fall off and enemies arise: false brethren turn against us, and we are doomed to bear the revilings and persecutions of those we have never wronged but ever loved. But the friendship of JESUS is still ours. No earthly disaster or persecutor can ever rob us of that. Nay, the coldness of those we counted on as tried and true, only draws us the closer to him, the warmth of whose love knows no abatement nor end. JOSEPH passed thoroughly this trial and the LORD set him upon Pharaoh's throne. MOSES passed through it and became "king in Jeshurun." JOB passed through it and was blessed a thousand fold. DANIEL passed through it and was exalted with double honor. Let us "take then the prophets who have spoken to us in the name of the LORD for an example of suffering, affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the LORD, that the LORD is very pitiful and of tender mercy."—James 5:10.

Oftentimes nothing but adversity will do for us. "I spake unto thee in thy prosperity, but thou saidst, I will not hear; this hath been thy manner from thy youth, that thou obeyedst not my voice."—Jer. 22:21. We need to be stripped of every earthly portion that we may seek entirely our portion in JEHOVAH himself. We need to be turned out of a home on earth, that we may seek a home in heaven.—Earth's music is too seducing, and takes away our relish for the new song. God must either hush it or take us apart into a desert place that we may no longer be led captive by it, but may have our ear open only to the heavenly melody. We cannot be trusted with too full a cup, or too pleasant a resting-place. We abuse every thing that God has given us, and prove ourselves not trust-worthy as to any one of them. Some God cannot trust with health; they need sickness to keep them low and make them walk softly all their days. They need spare diet, lest the flesh should get the mastery. Others he cannot trust with prosperity; they need adversity to humble them, lest like Jeshurun, they should wax

"fat and kick." Others he cannot trust with riches; they must be kept poor, lest covetousness should spring up and pierce them through with many sorrows. Others he cannot trust with friends; they make idols of them, they give their hearts to them; and this interferes with the claims of JEHOVAH to have us altogether as his own.

But still, in all this, God dealeth with us as with the members of his own family. Never for a moment does he lose sight of this. Neither should we. So that when these things overtake us, when we are thus "judged," we should feel that we are "chastened of the LORD, that we should not be condemned with the world;" we should learn not merely to submit to the rod, but to kiss and welcome it, not merely to acquiesce in chastisement, but to "glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." We should learn not merely to praise God in affliction, but to praise him for it. We should see that the lot of the afflicted is far more enviable than that of him who is "let alone;" and instead of trembling when we see the dark cloud of sorrow coming over us, we should tremble far more when we see it passing off, lest, perchance, that which came charged with blessing to us, should, through our stout-heartedness and unteachableness, leave us callous and unblest.

PETRA

Unlike Jerusalem, whose many revolutions fill the page of history with their burthen of glory and guilt, and whose final destiny is yet a subject of mysterious interest, with Petra are connected neither great events nor deathless names; her associations, like those of Tyre and Palmyra, are principally commercial, and like them, too, never again is she destined to arise from ruin. But were the book of Job, as some contend, a production of Edomite origin, depicting the civilization of that land at a period when Jerusalem was not yet founded, what a halo would not this cast over desolate Idumea and her perished capital, a monument of her past genius and greatness, nobler than the proudest of her rock-hewn temples, and lasting as the eternal hills themselves! And whatever may be the conflicting opinions of the commentators—assigning the poem, as they do, to different authors and periods, from MOSES to ISAIAH—the best critics have, at least, admitted that there is about some portions of it a breadth and simplicity of style which breathes the very air of the infancy of the world, which seems like the unstudied and majestic utterance of the first inspired fathers of mankind. If we are thus to regard it, its incidental notices of the arts, wealth, and refinement of the people among whom it was composed, point to a state of civilization almost equalling at the same period that of the Egyptians themselves—in regard to their ideas of the nature and attributes of the Almighty, indeed, far higher; and if this supposition be rejected, the fertility and populousness of Edom, at the time when the Israelites sought to pass through its defiles, are apparent from the very terms of their request:—"Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of thy wells: we will go by the king's highway. And Edom came out against him, with much people, and with a strong hand."

How fallen is Edom now! Could the Jewish seers, who, animated with national hatred and the sense of wrong, poured out the burthen of denunciation upon Edom, awake and behold her utter ruin, they might almost weep at the fulfilment of their prophecies:—"Thy terriblest hath deceived thee, and the pride of thine heart. O thou that dwellest in the clefts of the rock, that holdest the height of the hill, though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD. Edom shall be desolation: every one that goeth by shall be astonished, and shall hiss at the plagues thereof. No man shall abide there, neither shall a son of man dwell in it."

"MURDER WILL OUT."

The case of the Count BOCARME furnishes another instance of the old proverb, "Murder will out."—Our readers, we presume, are familiar with the story. The count was extravagant and squandered his fortune. He then married a wife, and squandered hers. His wife, having a brother who was not expected to marry, the count expected to inherit his fortune, and perhaps squander it also, as he had squandered the other two. But suddenly the brother-in-law resolved to marry. To prevent this catastrophe, the count invited him to dinner, and after the meal, having sent the servants away, threw him down, and forcibly compelled him to swallow nicotine, a deadly poison. The little that was known of this poison, the secrecy of the act, and the indifferent health of the victim, would secure—the count considered—immunity from detection. But it was not so. A maid servant, casually coming near the dining-room, heard the exclamations of the dying man; suspicion was aroused; the stomach of the victim was examined and nicotine detected; and we have just seen the count, after a protracted trial, condemned, in consequence, to be executed. The principal protection on which he relied, it is evident, was the general ignorance of nicotine.

His own knowledge of it he had obtained by chemical books and by experiment, and he regarded its presence in the intestines to be incapable of detection. But science, unknown to him, had discovered tests. The tests were applied, and he dies in consequence.

It is a remarkable fact that murders, in different stages of society, change their character altogether. In rude and barbarous times a homicide is generally committed openly; the blow of an axe, an angry arrow, or a stab with the poniard, effects the crime.—Even in more abandoned times, low and brutal natures commit murder in the same way, instances of which our courts furnish daily. Generally, however, as civilization progresses, the crime, when committed at all—at least by the educated classes—is perpetrated by poison, or some other secret means, that at first sight would seem to baffle detection. Any person who is curious on this subject will find, by reference to the criminal calendars of the respective countries, that poisoning has increased almost as much lately in Germany and France as it did in the sixteenth century in Italy. Did not science keep pace with civilization, society would be at the mercy of poisoners. But it would seem to be a law of Providence, that with the knowledge of a poison follows the means of its detection. The murderer who, by giving his victim a single drop of prussic acid, thinks he has placed his crime beyond discovery, is perhaps as near to detection as the ignorant clown, but one remove from the brute, who has struck down his victim in the heat of passion amid hundreds of spectators. The chemist with his tests is at hand; the guilt is brought home; the erring man is executed. Verily, "murder will out."

The last few years, indeed, have furnished examples of the truth of this proverb, and under the most diverse circumstances. Besides this case of the Count Bocarme, there was that of Prof. Webster, even more astonishing in some respects, because still higher chemical skill was vainly employed in the task of concealment. Colt's affair is another instance in point. Here the means of secrecy were purely mechanical, it is true; but they were managed with such consummate art, that only what seemed a casual accident prevented the escape of the criminal. The murder of Connor by the Mannings, and the adroit methods adopted, both to conceal the act and to fly from justice, is still another of these extraordinary cases. We might, indeed, continue the list to a score; but the catalogue would be a painful one; and we have already mentioned enough for our purpose.

Call the manner in which these crimes have been discovered a direct interposition of Providence or a law of nature, the fact still remains that murder, sooner or later, is nearly always found out. Years may elapse, and every trace of the deed, in the criminal's opinion, be eradicated, yet, as in the instance of Eugene Aram, a seemingly accidental circumstance may lead, at last, to detection, trial, and execution. The mightiest intellect and the most extensive attainments appear to be as futile to conceal guilt as idiosyncrasy or ignorance. It is a law of the great Ruler that, whether the criminal be high or low, "murder will out."

Philadelphia Bulletin.

Let him Alone.

Let him alone! Methinks it should startle thousands, if it could meet them in their dream of bliss and contentedness with this world's good. EPHRAIM is wedded to idols; he has chosen the world for his portion, and likes it; he has set his heart upon the things of time and sense, and finds them sufficient to his happiness; his cup is full; his spirit is sated; he drinks it eagerly, and does not wish for more. Let him alone—do not rouse him from his dreams to tell him it is no reality—do not disturb his conscience, or mar his pleasures, or wake his fears, or check his hopes; he has made his choice, let him have it, and abide it—I have done with him. O God, rather than pass such a sentence on us, pursue us for ever with the chastening rod! If we have an idol that we love too much, better that it be dashed in pieces before our eyes—better that the scorpion-sting of sorrow chase from our bosoms every thought of bliss—better, far better, that we be the wretched and miserable of the earth, than that we be left to such a prosperity—a happy dream from which the only waking will be eternal misery. While he deigns to correct us, there is hope in the very zenith of our folly.

While he pursues our sins with punishment, mocks our wild hopes, mars our mad schemes, and blights our expectations, there is hope that he will save us from the eternal consequences of our folly. But when he lets us alone—when the careless conscience feels no pang, the stupefied conscience sounds no alarm, all on earth goes well with us, and no warning from heaven reaches us—when, in the enjoyment of this world's good the Giver is forgotten, and no evil comes of it—when the laws of our Creator are broken and disregarded, and no punishment ensues—when we prefer time to eternity, and earth to heaven, and sin to holiness, and remain happy withal, start not our bosoms at the thought! He may have said of us, as he said of EPHRAIM, "Let him alone."

Caroline Fry.

THE Tent-meeting at Champlain, N. Y., closed last Sunday evening, after a most cheering and encouraging season. There was a good representation from abroad, and a new impetus has been given to the cause in this whole region. I have not time to say more at present. We leave for Buffalo in a few moments, via Ogdensburg, in good health and spirits.

J. V. H.

Rouses Point, Sept. 22d.

CORRESPONDENCE.



YOU HAVE A SWEET TEMPER.

In the flights of fancy, or sallies of the soul, the memory takes an active part, co-mingling with the fancy; for from a single thought on the tempers, or dispositions of mind in general, my mind began to form images of extremely good and bad tempers, and was immediately assisted by busy, meddling memory, with a case to the point on the good side of the question. This case was immediately compared with an extreme one on the opposite side, supplied by memory in the moment of need. And these cases being placed side by side, at a suitable distance from each other, so as not to mingle the two sights together, and yet in full front view of the mind's eye, it seemed as though the sight of the one would freeze me to death, and that the sight of the other would warm me to life. By this wide awake vision, a realizing sense of the difference between a sweet and a sour temper, was clearly attained. And the deformity of the one, and the loveliness of the other, caused me to speak aloud in the hearing of my wife, the words which good sister Jane Craney used to use in representing her husband's amiable temper, saying, "You have a sweet temper."

"What are you thinking about?" said my wife. "What do you mean?"

"I am thinking about good Jabus Craney, and cross Elder Incipient Eff," said I. "And I mean, that to have a sweet temper, as Jane Craney and her husband had, is an ornament to any one, either old or young, married or single, minister or layman."

The following conversation then took place.

Wife—"Why! did you ever hear of a minister that had not a sweet temper?"

Husband—"Why!" retorted I, with a similar degree of wonder, "did you never hear of such a thing as a minister with a sour temper? Did you never hear of angry Adams? Did you never hear of mad Lowby? For these were ministers, you remember, Adams in fiction, and Lowby in reality. You told me yourself that Elder Lowby once knocked a drunken man down dead, as he thought; that he struck him and fell him, that he hewed him down with his walking-stick at one blow, by one sudden, fatal stroke. You told me that Elder Lowby did this merely because the drunkard spoke disrespectfully to him as he was passing by. And that he then ran home and locked himself in the house, and the police officers out of the house, fearing that they were just at his heels. And this, my dear, you know, is the truth, for Sister Smithy (now dead, who came to our house for the good of her health, and stopped with us about a week before she died, who was the wife of Elder Smithy, the colleague of Elder Lowby, on the Oldham circuit,) once told you so herself, for so you told me."

Wife—"I acknowledge that this is the truth, and that there are too many instances of this kind to be found among the professed servants of the church for Christ's sake. But Mr. Jabus Craney, of whom you speak, was indeed a man of a most amiable, or what you have denominated, 'sweet temper.'"

Husband—"You mistake, my dear: it was not me who gave this adjective denomination to Mr. Jabus Craney's temper, but his own wife."

Wife—"I know that,—I know it was his own wife who so named him;—and who more likely to know?"

Husband—"None more likely, nor any so likely. And if a good and pious wife (such a one as Jane was, who out of love to Christ would not lie,) can panegyricize her husband on his temper, as Jane did, it is more than probable that he is a sweet-tempered man, and worthy of being called a Christian husband."

Wife—"Yes, but we have other reasons to induce our credence of this man's sweet, heavenly, lovely, and loving temper. He was, therefore, the very sweet-tempered man Jane represented him to be."

Husband—"When you speak of other reasons to induce our credence, you remind me of one circumstance, out of many, in the life of the good old man, in which his sweet temper was amazingly developed. You remember how Elder Incipient Eff, without any provocation, ran fifty miles to prejudice a people against him, before he got there himself; how he insinuated to them, that the good old man had lied of them, that he had backbitten two of them, that he had given a general misrepresentation of the whole of them, and that he had trampled upon the rights of the whole. And you know that Incipient gave him this public wound in the dark, by a private stab, with a dagger under his cloak; for all the stars in his constellation saw his darkened side, and all the splendors wondered how 'twas done."

Wife—"Base-bred, villainous assassin! say no more: it hurts my soul."

Husband—"But, my dear, the images of the effects of the several circumstances in this secret negotiation upon the good old man, (or, as you defined it, 'assassination,' for I understand you to refer to the good man's being robbed of his character and bread, when you called the negotiator 'a villainous assassin,') are as vivid on my mind as conviction for sin was, which God used as the means of turning me to him. For this development of this good man's temper, placed in contrast with the character and temper of his secret and unprovoked enemy, make my blood run chill. For I see, or think I do, the rilling tear trickling down the good man's cheek, and hear, or think I do, his heavenly voice flowing from his sweet temper, blessing, and cursing not. Yes, he weeps, God bless him! He weeps, but he does not mourn. He weeps, but his tears are sweetened joy. His joy is the joy of the Holy Ghost renewed with increase, in conjunction with increased resignation and dependence on the great Head of the

church. Tribulation with him produces increased patience; or a larger garment of heavenly weaving; or a greater heart of heavenly making; or a whiter robe of heavenly undying. Yes, he blesses, and curses not. Do you not remember that when his eyes, like two flood-gates, stood full, ready to burst forth, how he gushed out with three streams at once, a stream of tears, a stream of blessings, and a stream of heavenly influence, saying, 'God forgive him; he is young—he is young,' &c., &c.?"

Wife—"My eyes fill with tears as I think of that blessed man. He was the very reverse of Elder Incipient Eff. For, if I may so say, how will this maddling boy of a man, this elder in short clothes, lift up his head when his wife begins to speak; how will he sparkle his eyes, and fix himself for a rage, ready to belch out brimstone, if she should let a word drop that does not please him?" W. LELAND.

Charlemont (Mass.), Sept. 9th, 1851.

LETTER FROM R. ALLEN.

BRO. HIMES:—It is painful to think that in these last days, brethren can be found among us who are trying to stain your moral character with their evil insinuations and malicious slanders. But, trust in the arm of God, and he will sustain you in your fiery trials, although the ocean over which you are passing is tossed into mountain billows, which every moment threaten to engulf you in the surging abyss. Soon a brighter day will dawn, whose sun will never set behind dark clouds of sorrow and affliction, but will shine on with one eternal blaze of light and glory. O! thrice hail long expected day, which will bring immortal joys to the lonely pilgrim.—Thrice hail rapturous day, when all our trials will be exchanged for the ecstatic bliss of that bright elysian home! How grateful to the weary pilgrim to look forward with the eye of faith to the redeemed earth, restored to more than its primeval beauty. He beholds the new earth clad in perennial glory, and decked in unfading flowers. He views the river of life winding through the verdant plains, its crystal waves sparkling like a thousand diamonds in the sunlight. The tree of life stands upon its banks, yielding ambrosial fruit to the myriads of immortal saints assembled beneath its shade. He listens with delight to the heaven-born melody of their golden lyres, mingled with their joyous songs, which fall on his ear with all the gushing sweetness of angelic love. Happiness and joy everywhere meet his admiring gaze, and he roams over a clime whose sky is never darkened by angry clouds charged with booming thunders and scathing lightnings, nor upheaving earthquake nor sweeping tornado to mar the beauty of the earth; no deadly simoom, or foul miasma, to load the air with pestilence, but a balmy atmosphere is hailed by immortal lungs.

Yonder rises the towering battlements of Mount Zion, with its walls of jasper, and gates of pearl, which send forth such a brilliant flood of light, that none but the eye of an immortal can look thereon. He enters the city, and there the sublime pageantry of heaven bursts upon his vision. The city is paved with gold, in the midst of which the Most High is seated on his throne of majesty, while the saints of all ages mingle their praises around his throne. No discordant note is heard among that vast throng, as their music rolls up the sides of Mount Zion, and echoes far over the plains of Paradise.

Reader, are you ready to enjoy all this felicity at the appearing of Christ? If not, prepare, O, prepare now, ere the deep-toned thunders of Gabriel's trumpet shall startle the world from its profound repose.

Windham (Vt.), Aug. 29th, 1851.

LETTER FROM H. L. HASTINGS.

DEAR BRETHREN SCATTERED ABROAD:—Grace, mercy, and peace be with you evermore.

I thank my God upon every remembrance of you, that you are pilgrims and strangers on the earth, as all your fathers have been. I rejoice to know that the long and toilsome pilgrimage will soon be accomplished, and the saints of God will be at home. Long and weary has been the journey, and many have fallen by the way. We are out of Egypt, with its taskmasters, its brick-yards, its galling chains, its heavy burdens, its tyranny, its oppression, and its toil. We are not in Egypt, neither are we in Canaan. Between them lies the desert,—and we are there. We are in the wilderness, with all its toils, and tears, and temptations, and sorrows, and murmurings. Yet why should we complain? We may be destitute of the leeks and onions, but we have the bread of God that cometh down from above. We may not drink of the sacred river, but for us the waters of the smitten rock are gushing forth. Our leader is faithful, and he points us onward to our rest, and bids us "be of good cheer." We fear no evil; our robes of righteousness shall not decay; no lion shall obstruct our pathway, no enemy shall oppose us, for our King shall be higher than Agag, and stronger than the strong man armed. He shall conduct us onward. Before his presence Jordan shall roll back, mountains shall skip like rams, and hills like little lambs; heaven shall be rent to form his lordly pathway; clouds of glory shall encircle his throne; earth shall reel beneath his mighty tread; thunders shall be the music of his awful march, and lightnings shall illuminate his course, as he comes to redeem and glorify his waiting saints, and place them in their own land, to be plucked out never more.

We are not come to Mount Sinai, with its voices, and terrors, and earthquakes, and thunders, and lightnings; with its gathering clouds, with its fearful darkness, with its devouring fire: O no, that is far behind us in the distance; but there is another mountain, as lofty, as glorious, and as holy, whose base we even now seem surrounding. It is Mount Zion, with its radiant glory, its holy King, its unnumbered angels, its glorious church, and its awful Judge, and thither, to bask in that resplendent glory, to share that perfect bliss, to join those rapturous songs, shall the Captain of our salvation invite us very soon.

Then shall our journey be ended, and our trials done; then shall our tears be dried, and our countenances clad with smiles of everlasting joy. Then shall we be satisfied, then shall we taste the cup of bliss. Cup, did I say!—he will make us drink of the river of his pleasures, and bid us enter into the joy of our Lord.

"Fear not, brethren, joyful stand
On the borders of your land;
Jesus Christ, your Father's Son,
Bids you undismayed go on."

BRO. A. MERRILL writes from Northfield (Mass.), August, 1851:

DEAR BRO. HIMES:—About a year since, I informed you—and it was noticed in the Herald—that I intended to return to the West. But while a man's heart deviseth his way—the Lord directeth his steps:—as I trust is the case in my being yet in this country.

During the past year, I have visited about fifty places where there are Advent societies, in Vermont, Massachusetts, and Connecticut. My wife and fellow-laborer has generally accompanied me.

I find many Adventists whose piety and intelligence, whose freedom from lukewarmness on the one hand, and fanaticism on the other, whose love for the truth consisting with the "speaking of the truth in love," and the possession of charity for all Christians; and whose love of Gospel liberty and Gospel order united,—incite my love to the Advent cause, a cause, against which, one would think enough has been done, from without and within, to satisfy those who have been looking for it to come to nought—that it is of God. For it stands, and stand it will, I trust, till after those who love not the appearing of our Lord Jesus Christ are fallen forever.

The Advent societies have suffered much, I think, from not having gospel order,—the officers, ordinances, and government set forth in the New Testament. The neglect of God's word in these respects must be disastrous to any people. And they have suffered very greatly from a want of forbearance with each other in cases of differences of opinion. O that we all might learn wisdom from what we suffer.

Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

DIED, in St. Johnsbury, Vt., Aug. 24th, SAMUEL BARKER, aged 63 years. He fell asleep in the full assurance of hope of a blessed resurrection, and a glorious immortality beyond the grave. He had been a great invalid for three years past, during which time he was greatly edified by the weekly visits of your valuable paper, which you kindly furnished us; and it is at his request that I now write you, to present our united thanks for the favor you have conferred upon us. May the Lord reward you a hundred-fold, and long spare you to bless his Zion.

SARAH BARKER.

DIED, at Worcester, Aug. 18th, of consumption, CHARLES W. COLLIER, son of Bro. Francis A. and Sister Eliza Collier, aged 20 years.

He bore his sickness with much patience, and the last of his days were days of peace and blessedness. He longed for the hour of his departure, that he might be free from the temptations of earth, and be present with the Lord. His death was one of unusual triumph, and his afflicted parents are greatly comforted in their sorrow by the bright evidence he left of being perfectly ready for his dissolution, and that they shall soon see him again in the kingdom of God. "Blessed are the dead that die in the Lord."

I. H. SHIPMAN.

FELL asleep, in Blandford, Mass., Sept. 1st, 1851, HARRIET JEANETTE BRAZEE, daughter of Samuel and Laura Brazee, aged three years and three months. The coming of Jesus, and the resurrection to everlasting life of little children, cheers our brother and sister in their affliction, in this wilderness of sorrow and death. May they be able to say with good old Job, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord!" "for I know that my Redeemer liveth, and that he shall stand at the latter day on the earth; and though after my skin worms destroy this body, yet in my flesh I shall see God, whom I shall see for myself, and not another, though my reins be consumed within me." It is painful and trying to see our children sick and pine away, and fall a prey to the enemy of our race. But the Scriptures tell us, that in consequence of sin death entered into the world. The decree has passed, "Dust thou art, and unto dust thou shalt return." But there is an antidote: there is One who said, when on earth, "Suffer little children to come unto me, for of such is the kingdom of heaven." Also: "Whosoever shall not become as a little child, shall in no case enter into the kingdom of heaven." It is cheering to think that the day is fast approaching when grave-yards shall give up their treasure, and the last enemy will be destroyed, when the saying will be fulfilled, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ." Then, also, the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy on their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away forever.

"Then let the last, loud trumpet sound,
And bid our kindred rise;
Awake, ye nations under ground!
Ye saints, ascend the skies!"

D. BATES.

MISCELLANEOUS.

INFORMATION FROM CHINA.

MR. EDITOR:—There is reason to fear from late China dates, that the youthful successor of Taouk Wang, will adopt a very different policy towards foreigners, from that of his predecessor. He has lately degraded and deprived of all official rank, Muchanga, who had stood in the first class under three successive sovereigns, enjoying their highest confidence, and by whose influence with the late Emperor, five cities were thrown open to foreign trade. He has also degraded from the first to the fifth rank, Keying, late Imperial Commissioner and Governor of Kuantung and Kuangse.

Like Reloboom of old, it is evident he has chosen young men for counsellors; and what obstacles they may yet induce him to throw in the way of our missionaries remains to be seen. A book has lately been received at Fuh Chau, from Peking, composed by Keying, and published for the benefit of his countrymen. It is a volume of essays on various subjects, and prayers to different deities, composed during his Excellency's official career. The following extract and translation, made by Bro. White, is interesting, as showing the views of this great man respecting the Christian religion.

"Some years since, having gone to govern Kuangtung and Kuangse, I petitioned the Imperial throne in favor of a people from abroad, and the religion of Western men, to know if this religion may be considered good, and according to uprightness. Previous to this, as well as subsequently, I came to know that this religion is in no respect not good (i. e., it is altogether good.) I, therefore, as in duty bound, memorialized the throne, that said religion might be in no respect restrained, but that an edict of toleration should be published far and wide.

"A man of rank, a friend of mine, surnamed Le, told me that during the winter of the previous year, he was attacked by a violent disease, which the whole retinue of demons, doctors, and fortune tellers could not cure. Whereupon, having heard of the manner in which Western men pray for blessings, he went to a vacant private place and called upon the God of heaven (Tien Shin) and the name of Jesus. On the morrow the disease abated. After that time whenever he prayed, his prayers were granted. On this account he requested me to celebrate in an essay the excellence and compassion of God (Shin.) Whereupon, I composed the following supplementary ode, saying

(KEYING'S HYMN OF PRAISE)

"Only God is not selfish
Who expanded the heavens and made the universe.
All things contained in myriads of forms
Living beings and moving things.
He is merciful to the human race,
Looking down upon the earth.
There is nothing he does not hear,
Nothing he does not see.
How majestic is the work of God,
His glory is from everlasting.
Praise him, ye people!
Why will ye not know the Divine Lord?
Know to give thanks to God
Who clothes you and feeds you to the full.
Ye wicked, deceitful, avaricious and wrathful,
Fear ye not an angry God!
And death just at hand, with
Darkness, punishment, pain and torment?
O, that the world of mankind
Would repent in their hearts, and reflect for themselves,
Work that which is good and be happy.
According to the ancient teaching
From henceforth worship God,
And he will answer your prayers
And save (pull you out) you from eternal punishment,
God will correct (or guide) your thoughts,
And lasting blessings will come to you. Amen."

The following extract from Kanghi's Dictionary—a standard work among the Chinese—shows what ideas respecting the Christian religion are scattered broadcast throughout the empire:
"Western nations call Jesus Lord and Saviour of the world. Western men have translated (into Chinese) books giving account of his numerous miraculous deeds.
The leading features of this religion are, the worship of God (Shin) and repentance.
They affirm, that in all the world, only this one person is Creator, God of Heaven, (Tien Shin,) Powerful Lord, ruling over all things, everywhere present, knowing all things—who, looking down with compassion upon mankind, sent his son Jesus amongst the wicked, to suffer and die to save the world, and after death to come again to life, (and on this account) to perform these numerous wonderful works.

Those who believe in this religion, will on no account worship any graven image, either openly or in the most secret parts of their dwellings. With their face directed towards empty space, they kneel down and worship God the Creator, confessing their sins and praying for blessings. Even thus is this religion."
H. C. ATWATER.
Zion's Herald.

MANIFESTO AGAINST THE BIBLE.

The bishops of the ecclesiastical province of Lombardy have issued a circular addressed to the clergy of their respective dioceses, warning them against the efforts of Bible societies to circulate the Scriptures. As the Romish priests in this country continually deny that the Church is opposed to the distribution of the Scriptures, we copy their letter entire:

The Bishops of the Ecclesiastical Province of Lombardy, assembled in special conference in Milan.

To the Reverend the Parish Ministers, and the beloved clergy of their respective dioceses, peace and blessing.

Of the afflictions which the Lord has reserved for us in these latter times, O venerable and beloved children in Jesus Christ! the most grievous to our hearts is that of beholding our country inundated with books

and pamphlets of every description, tending to bring into disrespect what ought to be, above all things, dear to every true Christian, and to turn the most sacred subjects into ridicule; yea, by insidiously attacking the purity of Christian morals, to undermine the integrity of our most holy faith.

And in further augmentation both of the dangers to which the faithful are exposed, and of the grief of their bishops, the enemies of our common faith, who are at all times on the watch for a favorable attack upon us, have eagerly seized upon the opportunity afforded by the political disturbances of the country, to introduce among us a host of corrupt Bibles, with a view to undermine the faith of the simple, and to carry on even among ourselves, their works of darkness for corrupting sound doctrines. Nor do they leave any artifice untried, whether in the form of elegance in printing and binding, or in the lowliness of their charges, to put them into circulation, and to gain their own ends. Verily it is afflicting to us to own that, perhaps in order to prove the constancy of our faith, or perhaps as a punishment for our backsliding, the Lord has suffered attempts to be not altogether vain, inasmuch as, in various Catholic families, not only in our cities, but in our market towns and villages, their Bibles, as above described, are circulated with impunity, more especially among females and the youth of both sexes.

It is unnecessary to remind you how repeatedly the Church, by the mouth of the Roman Pontiffs, has forbidden her children to read the Bible in any vulgar tongues whatsoever, and has not even sanctioned the versions of Catholic authors, though free from all suspicion, unless they had previously received the approbation of the Apostolic See, and were furnished with annotations taken from the works of the holy fathers, or of learned and Catholic writers. His holiness, Pope Clement VIII., has, moreover, declared that no bishop whatever is at liberty to prevent Bibles of the above description to be kept and read.

It is further well known to you how rigorous have been the measures, at all times, adopted by the Roman Pontiffs, to prevent Bibles of any kind that may issue from the presses of heretics, from falling into the hands of the faithful; and such are, in all respects, the mutilated, and on many accounts erroneous, copies of Diodati, which have been so widely disseminated among us, to the crying injury of the faithful, and to our most poignant distress.

On you again we call, O venerable brethren and beloved sons in Jesus Christ, who are attentive and obedient to the wise regulations of the Church and the Roman Pontiffs. Point out the necessity of rendering strict obedience to the most holy laws of that mother, in order to become her children, and to find salvation in her. Above all, be careful that prohibited Bibles, or bad books, leading astray from the true faith, and from pure morality, do not find their way into Christian families. Let the faithful read the holy Scriptures, but let them be in such form as they are furnished by the Church, who is the sole depository and interpreter of the sacred volume. * *

Given at the Archiepiscopal Palace in Milan, the first of December, 1850. (Here follow the names of the bishops.)

A Half Century's Progress.

At the close of the last century the Romanists were computed, by Carey, to number 100,000,000—the Protestants, 44,000,000, and the Greeks and Armenians, 30,000,000. A few years since Balbi computed the Romanists at 160,000,000. They may now possibly amount to 165,000,000. Ungewitter, in 1850, computed the Protestants of Europe at 58,000,000; our own computation gives 22,000,000 in America, and other computations give over 20,000,000 in Asia, Africa, Australia, and Oceania, making a total of 100,000,000 of Protestants at the present time. Ungewitter also computes the Greek church in Europe, at the present time, to exceed 59,000,000. The Greek, Armenian, Coptic, Syriac, Chaldean, and other oriental Christians of Asia and Africa, must number some millions more, probably not less than five or six millions. These data give the Romanists 165,000,000, the Protestants 100,000,000, the Greeks and the orientals 65,000,000; making a total of 330,000,000 of Christians, out of 1,050,000,000, the estimated population of the globe.

Carey's estimate, half a century ago, gave 174,000,000 of Christians, out of 950,000,000 of people. According to these data, the Greek and oriental church has something more than doubled in fifty years—the Protestants have doubled once, and almost half doubled again, while the Romanists lack 35,000,000 of having doubled once.

Another important feature of the present, in comparison with the past, and in relation to the future, is the comparative sway of Romish and other governments at the two periods. In 1800, the Romanists bore rule over about 120,000,000 of people, while the Protestant rule scarcely exceeded 20,000,000, and the Greek was less than 30,000,000. Now the Romish sway extends over about 165,000,000, the Protestant 225,000,000, and the Greek about 75,000,000. The condition of Romanism, relative to other religious bodies, and in its political predominance, has, therefore, undergone surprising changes within this period—changes which are full of comfort for the present, and hope in the future, to all lovers of genuine freedom, civil or religious.

Another interesting consideration to the pious soul is, the relative increase of Christians in the world. Fifty years ago the Christians were less than one fifth of the population of the globe—now they exceed a fourth part.

Along with these encouraging circumstances, we ought not to forget the rife of schisms in all Protestant countries; nor the sad consequences to which so many of them lead; nor the half-Christianized character of many Christians, among those who have changed the catalogue of heathen gods for that of human or inhuman saints; nor the infidelity that prevails in all nominally Christian countries. Other circumstances, which grieve the Romanists, but rejoice the Protestants, are the efforts made in Germany, Brazil, and even Ireland, in 1842-3, to do away with the celibacy of the clergy, the assertion of national rights and prerogatives in Spain and Portugal since 1830, and the partial toleration that has

existed in these countries since that period. The expulsion of Romish priests from Russia in 1842 was an act of which Rome could not complain; and the abrogation of the law in Turkey in 1844, making it death for a Mohammedan to become a Christian, must rejoice all.

A Lady on Infidelity.

Mrs. Swisshelm, the editor of the Pittsburgh *Saturday Evening Post*, thus discourses on Infidelity:

The "Boston Investigator," an infidel paper, comes to us and on the margin written, "Madame, please exchange." With great pleasure, sir. We never saw the "Investigator" but once before, and that was ten years ago. We read it carefully, and one sentence in it we shall never forget. The writer was speaking of the tendency of the doctrine of grace to licentiousness—talking of the license a Christian might feel to sin, because his hope of a pardon through a Saviour, and boasting of the superior morality of the creed. He introduced the negative side of the argument in these words: "But the poor Infidel has no God, no heaven, no Jesus Christ, no hell."

No words ever struck us with such benumbing force. What a poor, homeless orphan! What a helpless, desolate child! A man without a God to love, or a heaven to hope for—a sinner without a Saviour! No elaborate description of woe unutterable ever conveyed to our mind the picture of despair which did these words. We never said "Our Father" with the same overwhelming meaning—with the same overwhelming desire to be acknowledged as a child! Our Father! What if we were cast into the regions of space, to wander a loose atom, without any centre to attract us, no light to cheer, or a sun to warm; nothing before, our world behind, and an invisible, irresistible nothing driving us thence! Oh! the dread horrors of such a situation. No hell, no God, no heaven—and the universe becomes a hell. Past, present, and to come, around, above, below, there is nothing but the blackness of despair, a dreary void, a sunless and hopeless future; and what greater hell can anybody have! The poor infidel has nothing else. Since that, nothing rational or irrational has ever appeared to demand pity like the man who has no God.

The Jesuits.

Few, perhaps none of our readers, but have heard of the Jesuits, although it may be the larger number know little concerning them. They are a race of men generally remarkable for their learning and zeal, and the absence of all the amiable qualities of human nature. They have from the first been the instruments and tools of the Papacy, the scourge of nations, and the curse of virtue and religion. Intrigue, immorality, oppression, and every evil work, persisted in with a skill and an energy which rendered their presence incompatible with the peace, or the existence of nations, have, once and again, expelled them from every country in Europe, and they have been pronounced by the universal voice of Christendom, friends and foes, to be too dangerous to be allowed a place in civil communities.

Of any other body, society, or individuals, whose history discloses such a unanimity of censure and reproach, we should necessarily feel a dread which would put us on our guard against their encroachments. Is there not some just reason to fear the influence of a society which has experienced a treatment like this? From the year 1555 to 1773, by heathen as well as by Christian states, by Romish far more than by Protestants, they were expelled from the following places, not before, but after fair trial of their conduct:

Saragossa, in 1555; the Valteline, 1566; Vienna, 1568; Avignon, 1570; Antwerp, 1578; Segovia, 1578; Portugal, 1578; England, 1579, '81, and '86; Japan, 1587; Hungary, 1588; Bordeaux, 1589; the whole of France, 1594; Holland, 1596; Tournon, 1597; Bearn, 1597; England, 1601 and 1604; Dantzic and Thorn, 1606; Venice, 1606 and '12; Japan, 1613; Bohemia, 1618; Moravia, 1619; Naples, 1622; the Netherlands, 1622; China and India, 1622; Malta, 1634; Russia, 1676 and 1723; Savoy, 1726; Portugal, 1759; France, 1762; Spain, 1767; the Sicilies, 1767; Parma, 1768; Malta, 1768; Rome and the whole of Christendom, 1773. To this list may be added their last expulsion from Russia by the Emperor Alexander in 1816; the remonstrances against their restoration in 1814, by Portugal, Austria, Naples, and Switzerland.

What a testimony is this to the dangerous character of the Jesuits—to the incompatibility of such a society with the peace, morality, and liberties of any people! Yet England abounds with such men.

British Banner.

Newspaper Statistics.

In Great Britain there are about 600 papers published. In London, 160; in the provincial towns of England, 232; in Scotland and Ireland, 211. United States.—It is estimated that in the United States there are about 250 daily papers, published, and about 2,500 tri-weeklies, semi-weeklies and weeklies, and that the aggregate number of copies of newspapers annually distributed through the United States is the enormous figure of 412,880,000. Russia.—The number of newspapers and periodicals now published in Russia is 154, of which 64 are published in St. Petersburg, 12 at Moscow, 5 at Odessa, 22 in the Province of the Baltic, and 50 in the rest of the Empire. Of those 154 publications, 108 are in the Russian language, 29 in the German, 8 in the French, 5 in the Polish, 3 in the Latin, and 1 in the Italian Belgium.—The number of periodicals—daily, weekly, and monthly—now published in the kingdom, of Belgium, is 180. Prussia.—From a statistical report of the periodical press in Prussia, it appears that, up to June of last year, there existed within the Prussian monarchy 809 periodical publications of different kinds, political and non-political. Of newspapers there were 159 conservative and governmental, 201 oppositional, and 167 neutral, undecided, and wavering. There were 282 scientific, technical, and literary periodicals. Of the above number, 63 were published in Prussia, 21 in Posen, 82 in Brandenburg, 77 in Berlin, 55 in Pomerania, 131 in Silesia,

114 in the Province of Saxony, 67 in Westphalia, 159 in the Rhine provinces. United States, 2,700; Great Britain, 603; Russia, 154; Belgium, 180; Prussia, 809; total, 4,446. In Prussia many journals have ceased to exist since the new government decrees. In the United States, supposing the present population to be 25,000,000, our estimate gives 19 newspapers a year for every man, woman, and child. In the British Empire proper, a newspaper, is published for every 12,000 of the inhabitants. In Belgium, 1 to every 25,000 inhabitants. In Russia, about three newspapers to each million. In Prussia, 1 to every 20,186.

Study.

Sit! sit! sit!

From matin hour till twilight gloom,
He's a "fixture" there in his dusky room:

Away the moments flit,
And the world outside with joyous din,
Moves gaily on—but the world within
Is labor, and toil, and care;
No turn knows he in the weary day,
But the turn that shows the pivot's way,
As he turns his easy chair.

Think! think! think!

In the smith's bright forge the fire glows,
But the smith himself the bellows blows—
Unheard the hammer's clink!

Not so the fire that lights the brain
Of him who wears the galley chain,
Or makes the press-gang go;
He must flash with light and glow with heat,
With quill in hand his brain must beat—
But never indulge a blow.

Longfellow

The Use of Tobacco.

Every medical man knows well that the saliva which is so copiously drained off by the infamous quid and the scandalous pipe, is the first and greatest agent which nature employs in digesting the food.

But is the elegant snuff-box as dangerous as the pipe and the quid? Let us hear evidence:—"The least evil," says Mr. D. Bomare, "which you can expect it to produce, is to dry up the brain, emaciate the body, enfeeble the memory, and destroy, if not entirely, yet in a large measure, the delicate sense of smelling." This has been noticed and deplored in the case of many eminent men who have addicted themselves to this destructive practice.

The most delicate females have their complexion entirely ruined by it. Strange that the snuff-box should be deemed too great a sacrifice for that for which most people are ready to sacrifice everything beside! Many cases have been observed where the appetite has been destroyed, and consumption brought on, by the immoderate use of this powder.

I heartily wish the corporation of surgeons, and anatomists in general, would procure as many bodies of habitual smokers and snuff-takers as possible, that being dissected, we might know how far that ever to be dreaded evil prevails, which J. Borghi says happened to the brain of an immoderate smoker, which on dissection was found dried and shrivelled up by his excessive use of the pipe."

Infidelity among the Germans.

It appears from a statement in the "Lutheran Observer," that an association has been formed among the Germans of Cincinnati, for the diffusion of infidelity, and that they are now publishing Paine's "Age of Reason" in German, and infidel tracts, which they distribute gratuitously. In almost every great city there is a German periodical published, in which the Bible is held up as the cause of all the misery found in the world, and the expectation of future existence is deprecated as destructive to human happiness. A German Deist in Dubuque teaches his children to say, "There is no God," and points them to ministers of the gospel, and says, "You hear about devils—there they are!" This man labors indefatigably to spread his views, even by most uncounteous means, and many more applaud and imitate.

The great Dr. Adam Clark said, that Felix acted prudently when he would not even hear Paul till he had his accusers face to face. How many false judgments, evil surmises, and uncharitable censures, would be avoided, did men always adopt this reasonable plan!

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The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

Appearance of Sardis.

"As the gloom of evening came on," says Dr. DURBIN, "and rendered still more impressive the solitude and desolation which reigned around me, I read the Epistle which Jesus sent by his servant JOHN to the 'Church at Sardis,' and felt the force of the words, 'Thou hast a name that thou livest, and art dead.' This is remarkably true both of the city and of the church. It was sad to think, that of the 'few names' even in Sardis, which had not defiled their garments,' not even one was left. Nowhere is the impression of total abandonment, of profound and unbroken solitude—the stillness of death—so deeply made upon the mind of the wanderer through the ruins of the ancient cities in Asia Minor, as at Sardis. An impression prevails among the Turks that the place is unwholesome: 'Every man,' say they, 'who builds a house in Sardis dies;' and, accordingly they avoid it. A few wandering Turkomans dwell about the ruins in little black tents, and these are all the human inhabitants of the once splendid metropolis of Lydia."

Dying to Self.

The pious Mr. BERRIDGE says, in a letter to Mrs. WILBERFORCE, when she was in dying circumstances:—"Live as near to Jesus as you possibly can, but die, die to self. 'Tis a daily work; 'tis a hard work. I find myself to be like an insurmountable mountain, or a perpendicular rock that must be overcome! I have not got over it, nor half way over! This, this is my greatest trial! Self is like a mountain! Jesus is a sun that shines on the other side of the mountain; and now and then a sunbeam shines over the top; we get a glimpse, a sort of twilight apprehension of the brightness of the sun; but self must be much more subdued in me before I can bask in the sunbeams of the ever blessed Jesus, or say in everything, 'Thy will be done.'"

A UNIVERSALIST, on a certain occasion, listened to a most faithful, pungent appeal of a pastor to his flock, as he set before them the terrors of the law, and uttered the deep thunders of the curse that the slumberer in Zion might be aroused. Said he to the writer: "None but a hypocrite could, believing as that minister professed, have preached so tamely, and warned men of the burning lake in such feeble terms. Did I believe that there was a place of endless torment, and was standing there, the pulpit could not hold me. As the person cried before the destruction of the city of David, day and night, up and down every lane, street, and alley, on the walls and temple heights, Woe! woe! woe to Jerusalem! so would I cry through the city, and to Jerusalem! men to hear and fly from the wrath to come." These words came from the lips of a scoffing infidel, but they contain a sermon. There is truth in the remark that was made a thousand years since: "Either Christianity is a fable, or some ministers are not sincere." A melancholy alternative is here left to our choice.

Horrible Story.

The Wilkinson (La.) "Whig" records the following horrible transaction:

As three children were returning to their homes from school, near Liberty, in Amite county, they were overtaken by a pack of dogs, which were in pursuit of runaway negroes. The dogs fell upon the children, and nearly devoured every one of them.—The father of the children, hearing their screams, ran out with his gun, and killed two of them. At

this moment the owner of the dogs rode up, and threatened to shoot the father if he shot any more of his dogs. The distressed father re-loaded his gun, and deliberately shot the brutal owner of the dogs through the heart; after which he gave himself up, and was tried and discharged.

NEAPOLITAN TYRANNY.

Much indignation has been manifested by the English for a short time past, induced by the publication of two letters, written by Mr. Gladstone, a Member of Parliament, addressed to the Earl of Aberdeen, Secretary of Foreign Affairs under Sir Robert Peel's administration, detailing the tyranny and oppression exercised by the Neapolitan government towards political offenders. Mr. Gladstone has recently returned from a visit to Italy, where he spent some time in closely examining the political condition of the people, and watching the treatment by the government of those who had become obnoxious to it. These letters are the result of what he witnessed in the Neapolitan states. The scenes to which he was an eye-witness not only shocked his own feelings, but have aroused a feeling of deep reprobation and disgust in England against the Neapolitan government. The letters have been re-published by the republicans of France, and circulated as extensively as possible in Italy and Austria, causing no little annoyance to those governments. What gives more importance to these letters is, that Mr. Gladstone is a Conservative in politics, and is not supposed to be in favor of radicalism.

It will be remembered that the King of the Two Sicilies, in 1848, granted his subjects a constitution. Since the restoration of the Pope, and the general re-action which attended it, the King has thought it convenient and safe to repudiate his concessions; and it is because his subjects appear unwilling to relinquish the rights he solemnly guaranteed to them, that his cruelties have been drawn forth. It will be recollected, that it was in the arms of this tyrant that the Pope took refuge when he fled from Rome. He is represented as a true son of the Church, and is an especial favorite of the Pope, who regards him with warm affection.

Having trodden down the constitution of 1848, the King moves his satellites to imprison and condemn all who are supposed to be favorable to it, or to any extent favorable to liberal opinions. But in order to condemnation, it is not necessary that there should be any well-founded charge laid against an individual at all, if the government wish to remove him out of the way. The most worthless characters are employed to hatch cases, and swear to their own inventions, whenever it pleases the tribunals to inflict death, or something worse, upon a suspected individual, in obedience to the crown; and then the punishments and prisons are of the most revolting description. Mr. Gladstone narrates the case of Carlo Poerio, which shows the enormities perpetrated by the Neapolitan king. Poerio is a distinguished lawyer, and was a cabinet minister and a member of parliament. Certain revolutionary handbills having been circulated, and Poerio being known to be strongly in favor of constitutional government, a vile tool tool of the government, named Jervolino, by forgeries, connected him with the sheets. On the trial, it was soon discovered that Poerio's witnesses would neutralize and overturn all the false evidence of Jervolino, but the judge prevented him from calling up any more exculpatory proof. As might have been expected, he was condemned, and is sentenced to an imprisonment of twenty-four years in irons. But let Mr. Gladstone speak:

"In two cases it happened to be within the knowledge of the counsel of the prisoners that the perjured witnesses against them did not even know them by sight. In one of these the counsel desired to be allowed to ask the witnesses to point out the accused persons among the whole number of those charged, who were all sitting together. The court refused permission."

"In February last, Poerio and sixteen of the co-accused (with few of whom, however, he had any previous acquaintance,) were confined in the Bagno di Nisida, near the Lazaretto. For one half-hour in the week, a little prolonged by the leniency of the superintendent, they were allowed to see their friends outside the prison. This was their sole view of the natural beauties with which they were surrounded. At other times, they were exclusively within the walls. The whole number of them, except, I think, one, then in the infirmary, were confined night and day in a single room of about sixteen palms in length, by ten or twelve in breadth, and about ten in height; I think with some small yard for exercise. Something like a fifth must be taken off these numbers to convert palms into feet. When the beds were let down at night, there was no space whatever between them; they could only get out at the foot, and being chained two and two, only in pairs. In this room they had to cook or prepare what was sent to them by the kindness of their friends. On one side, the level of the ground is over the top of the room; it therefore reeked with damp; and from this, tried with long confinement, they declared they suffered greatly. There was one window of course unglazed; and let not an Englishman suppose that this constant access of the air in the Neapolitan climate is agreeable or innocuous; on the contrary, it is even more important to health there than here to have the means of excluding the open air, for example, before and at sunset. Vicissitude of climate, again, is quite as much felt there as here, and the early morning is sometimes bitterly cold."

"Their chains were as follows:—Each man wears a strong leather girth round him above the hips. To this are secured the upper ends of two chains. One chain of four long and heavy links descends to a kind of double ring fixed round the ankle. The second chain consists of eight links, each of the same weight and length with the four; and this unites the two prisoners together, so that they can stand about six feet apart. Neither of these chains is ever undone, day or night. The dress of common felons, which, as well as the felon's cap, was there worn by the late Cabinet Minister of King Ferdinand of Naples, is composed of a rough, coarse, and red jacket, with trousers of the same material—very like the cloth made in this country from what is called devil's dust; the trousers are nearly black in color. On his head he had a small cap, which makes up the suit; it is of the same material. The trousers button all the way up, that they may be removed at night without disturbing the chains."

"The weight of these chains, I understand, is about eight rotoli, or between sixteen and seventeen English pounds for the shorter one, which must be doubled when we give each prisoner his half of the longer one. The prisoners had a heavy, limping movement, much as if one leg had been shorter than the other. But the refinement of suffering in this case arises from the circumstance, that here we have men of education and high feeling chained incessantly together. For no purpose are these chains undone; and the meaning of these last words must be well considered—they are to be taken strictly."

This is but a specimen of a vast number, for the political prisoners are very numerous; common report makes them

from twenty to thirty thousand. Mr. Gladstone concludes that they are not under twenty, and amongst these there are the majority of the Constitutional Parliament, because they had sworn, as well as the king, to maintain the Constitution, and were not disposed to act the part of perjured villains as he did.

The N. Y. Recorder translates the following from the *Archives du Christianisme*:—"In the seventeenth century Galileo was solemnly condemned, by the infallible Church of Rome, for having taught that the earth turns on its axis. At the present time, at the Pantheon at Paris, and the Cathedral at Rheims, there is in process of construction a collection of apparatus to demonstrate the fact, for the teaching of which Galileo was compelled to suffer. In these temples, consecrated to the infallibility of the Roman Church, lay members of that very body are preparing to demonstrate that this Church is fallible. *Peccavit ecclesia!* The earth turns on its axis!"

Horace Greeley, writing from Civita Vecchia, gives the following not very flattering picture of the inhabitants of that place:—"Aside from those engaged in fleecing us, I saw but three sorts of men at Civita Vecchia; or, rather, men pursuing three several avocations—priests, soldiers, and beggars. Some united two of these callings. A number of brown, bare-headed, wretched looking women were washing clothes in the hot sun by the sea-side; but I saw no trace of masculine industry other than what I have described, and the place contains 7000 inhabitants."

A natural bridge has been discovered in Walker county, Ala., by Prof. Tuomey, in his geological exploration, which rivals the celebrated one in Virginia. It spans about one hundred and twenty feet, while its height is about seventy. It is formed of massive sandstone, and is very symmetrical.

BUSINESS NOTES.

B. H. Osborn—You have paid to No. 560 on the Herald—will send to Rev. Mr. A. as you direct.

C. Beckwith—Cannot tell why you do not receive the C. H.—it has been mailed to you regularly.

J. Adams—It was stopped by mistake.

J. T. Dixon—Sent you books the 20th by express, and credited you \$20 43 on acc't.

J. Thomas, jr.—The Herald has been mailed regularly to H. A. Butterfield, to East Wilton, from the time you mention.

J. M. Bailey, 12 cts.—Sent two copies.

M. A. Ober—Have sent the Herald to M. Southwick, to Oakland, Wis.—is this the right direction? We have none of Bickersteth on prayer, but will send as soon as we get it from N. Y. The others we will send by Bro. Gates.

C. R. Griggs—We now send the question book by express. Your former letter being mislaid, we do not recollect the direction. Sorry they were overlooked at the time.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

J. COLLINS, of Cambridge, N. Y., does not take his paper from the Post Office—he owes..... 2 75

Total delinquencies since Jan. 1st, 1851..... 161 33

TO SEND HERALD TO POOR.

A. Norton..... 1 00

FOR THE DEFENCE.

J. Wheeler..... 1 00 Z. Reynolds..... 1 00

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. N. Billings will preach at Northfield Mountain, Sabbath, 28, and remain several days—will come brother from the mountain call for me at the Wendal depot on the arrival of the morning train from Boston, Saturday, 27th; Claremont, N. H., Friday, Oct. 3d, and remain over the following Sabbath; Low Hampton, N. Y., 8th and 9th; Bristol, Vt., Sabbath, 12th, and remain in the vicinity till the Thursday following, holding meetings in the evenings, as brethren may think best; Addison, 17th, and remain over the Sabbath; Fort Ann, N. Y., 21st; Middle Grove, 22d and 23d; Albany, Sabbath, 26th, and remain in the vicinity a few days, and labor as Bro. Gross may direct. Evening meetings at 7 o'clock.

Bro. A. Merrill will preach at Addison, Vt., Sabbath, Sept. 28th; New Haven, 29th; Bristol, 30th; Rochester, Oct. 2d; Pomfret, Sabbath, 5th; Grantham, N. H., 6th; Claremont, 7th; Chester school-house, Vt., 9th; Newfane, 10th; Northfield Farms, Mass., Sabbath, 12th—each, except Sabbaths, at early candle-light.

Bro. Chase Taylor will preach at West Parsonsfield, Me., (in the city school-house,) Sunday, Sept. 28th, and continue in that vicinity through the week; Abington, Mass., Sunday, Oct. 12th; Hingham, Sunday, 19th.

I will preach at Campton Hollow, N. H., Oct. 7th and 8th, evening, at Whitefield, 10th, and remain over the Sabbath; Newport, Vt., Sunday, 19th.

Bro. T. M. Preble and J. Cummines will attend a conference in the Christian meeting-house (over the Town-house) in Boscawen, N. H., to commence Nov. 19th, 1 P. M., and continue over Sunday.

Bro. I. R. Gates will preach at Lawrence Sunday, Sept. 28th; Haverhill, Oct. 5th; Champlain and vicinity, 12th—where Dr. Loomis and Bro. Taylor may appoint.

Bro. Prosper Powell will preach at Granby, Mass., Sunday, 28th. Bro. T. Smith will preach in Orrington, Me., Sabbath, 28th.

A Tent-meeting will be held in Danville, C. E., to commence Oct. 1st, at 4 P. M., and continue over the Sabbath. There will also be a meeting in Melbourne, commencing Oct. 8th, at 4 P. M., and to continue over the Sabbath. S. W. THURBER, J. M. ORROCK.

There will be a tent-meeting near Rochester village, N. H., or vicinity, commencing Oct. 1st, at 1 P. M., to continue over the Sabbath. Bro. J. Couch will attend. J. CUMMINES.

The Hartford Second Advent Church continue to worship at the old Fourth Church, where they have met during the past year. Elder O. R. Fassett is their pastor.

Bro. J. W. BONHAM'S Post-office is, for the present, Portsmouth, N. H., care of T. L. Tullock.

Receipts from Sept. 16th to the 23d.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

E. H. Wentworth, 542; E. Atwater, 560; R. Edwards, 560; C. F. Horn, (and C. H.), 554; H. C. Hopkins, 558; Charity King, 560; J. Roberts, 560; J. Lincoln, 554; W. Goodenough, 404; S. Young, (two vols.), 585; J. O'Brien, 594; G. Wilson, 560; Geo. Rochester, 554; T. Grandy, 553; L. Howe, 573; D. W. Soruberg, 554; J. Small, (C. H.), 528; M. Vandervoort, 563; J. Clark, 547; G. Bursell, 556; I. Hodgkiss, 560; Z. Reynolds, 562—each \$1.
A. Brown, 586; A. Peck, 560; J. Haley, 586; C. Brockwith, 560; J. Kittredge, (and books sent), 540; H. Montfort, 585; L. Lawrence, 554; A. Fuller, 584; M. L. Clark, (and book), 580; J. Spears, 24, 366; B. Strong, 541; J. Gilbert, 556; H. Shute, 560; B. Angel, 560; A. Angel, 560; A. Miller, 560; J. M. Cable, 560; I. A. Andrews, 586; C. O. Taylor, 560; A. La Bounty, 534—25 cts. due; S. Bursell, 556; T. Vickerman, 556; W. Dawson, 599; H. Carlton, 578; J. Linn, 560; W. Barker, 560; M. A. Ober, 575—each \$2.
J. B. Burgess, 560—\$2. G. W. Burnham, on acc't—\$4. E. W. Winslow, 585—\$5. M. L. Dudley, 540—\$1 25. S. Berry, 534—\$1 50. A. B. Lumbard, on account—69 cts. I. Smith, 580—\$1 18. E. W. Marden, 554; J. Winchester, 554; J. Boyden, 554; R. Mann, 554; P. Hoyt, 554; S. Robinson, 554—each 77 cts.

ADVENT



HERALD

Luke 9: 27-31

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VIII.

BOSTON, SATURDAY, OCTOBER 4, 1831.

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BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR

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For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol., \$1 12 cts. at the end of six months, brings the Herald at \$1 35 to Canada East, and \$1 63 to Canada West.

On papers to England, &c., the pre-paid postage being two cents a week, 6s. sterling will pay for six months, or 12s. per year, including the American postage.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



"FATHER, THY WILL BE DONE."

Whatever path thy guiding hand
Shall give my feet to tread,
The terrors of the desert land,
Fierce skies above my head,
Or when revealed in purple light,
Soft meads and streams appear,
And frosts untimely never blight
The promise of the year;
"Father, thy will be done."

If every earthly promise fade,
Each hope of mortal happiness,
If poverty my roof invade,
And wants each, every day distress;
Or if my coming years be crowned
With household loves and social joy,
And 'mid all luxuries be found
The fear no evil can destroy;
"Father, thy will be done."

Should slander wound with vengeful sting,
And nearest friends forsake my side,
Because my erring soul would cling
To the dear cross where Jesus died;
Or if thy bounteous power bestow
Fair gifts of friends, the tried, the true,
Who praise thee for the bliss they know,
And love me that I show it too;
"Father, thy will be done." N. Y. Observer.

Nineveh.

A SKETCH FROM THE BIBLE AND RECENT DISCOVERIES.

The history of the Assyrian empire, and of Nineveh, its metropolis, is wrapped in obscurity. The empire had flourished and become extinct for nearly two hundred years, at least, before classical history commenced. Its monuments have been buried in the city's ruins for near three thousand years; and the traces of its literature and of its annals, if it ever had them, have been altogether lost. Till lately all hope of possessing any true history of this the first empire of the world, has all been but abandoned; and even its existence has been transferred to the category of the myth.

We read in Genesis that the mighty hunter Nimrod "had the beginning of his kingdom at Babel," and that either he or some one connected with him built Nineveh, and laid the foundation of the Assyrian empire. There is given to us, in profane history, a long list of kings from Ninus, or Nimrod, to Sardanapalus, of whom we have nothing but their names, and whose story is doubtful. At different times it would seem that the neighboring countries of Babylonia and Assyria took the lead of each other; perhaps Babylon first predominating, then yielding to Nineveh, and afterwards again obtaining the ascendancy. With almost the only exception of the reference to Nimrod mentioned above, nothing is known of the Assyrian history till we find Pul invading Judea in the reign of Menahem, about B. C. 769. It is thought he was the king who "repented at the preaching of Jonah." Tiglath-Pileser succeeded him, subdued Syria, affording temporary relief to the king of Judah, yet on the whole doing him much disservice. He was followed by Shalmaneser or Enemessar, who took Samaria and carried captive the ten tribes, destroying the kingdom of Israel, which had entered into alliance with the Egyptian king, with whom Shalmaneser was at war. Sennacherib succeeded; and his reign, though short, was striking, and

had a marked effect on the future fortunes of the empire. He endeavored to reduce Egypt to his sway; and to accomplish this the more effectually, and at the same time punish the disobedience of Hezekiah, he determined first to possess himself of the territory of the king of Judah. Jehovah, however, heard the prayer of Hezekiah, and asserted his superiority to "the gods of the nations," by destroying at a blow the flower of the Assyrian army.

From this blow the empire of Nineveh never entirely recovered. Taking advantage of it, probably, the Medes, who had been tributary, revolted. Before this, perhaps, Sennacherib had perished—murdered by his sons. Esarhaddon succeeded him at Nineveh, carried captive Manasseh to Babylon, afterwards allowed him to return, and maintained a war for several years with the king of Egypt. During his reign he would appear to have been engaged in strengthening his empire; and this he did so effectually, that in the seventeenth year of Nebuchadonossor, his successor, the Assyrians engaged and overthrew Arphaxad, or Pharothes, sixty years before. Having solicited the assistance of the former allies of his house, and having met with a refusal, on his return from Ecbatana he prosecuted a series of successful wars against them. According to the author of the book of Judith, on invading Judea under Holofernes, his general, he sustained a defeat, which, encompassed with enemies as was the Assyrian empire, brought about its final overthrow.

Cyaxares, the son of Arphaxad, having mastered a horde of Scythians which had overspread the east for twenty-eight years, prepared to avenge his father's death, and to achieve again liberty for the Medes. Uniting with Nabopolassar, who had assumed independent regal power in Babylon, he attacked and took Nineveh in or about the year B. C. 606. Nineveh was overthrown, and the Assyrian empire was finally destroyed.

Nebuchadnezzar ascended the throne at Babylon shortly after the destruction of Nineveh. He made several successful incursions into Judea, and finally carried the king and people captive to Babylon. He afterwards destroyed Tyre, (Old Tyre,) and by war and intrigue defeated Pharaoh Hophra, king of Egypt. He spent the rest of his reign (with the exception recorded in Daniel) in enlarging and beautifying his metropolis. The latter events of the Babylonian empire are better known. Belshazzar succeeded him; Cyrus invested Babylon, drained the river, entered the town whilst the inhabitants were feasting in security, slew the king, and transferred to the Medes and Persians the ascendancy of the East.

Such is a sketch of all that has been known of the Assyrian empire till within the last six or seven years. Tradition has to some extent kept up a confused remembrance of the site of Nineveh; and the earliest historians allude, in passing, to vast masses forming the ruins of the ancient cities of the Assyrians. On the river Tigris there have frequently been noticed, rising up from the general level of the country, vast heaps covered in the spring with luxuriant vegetation, and several of them occupied by villages—vast heaps, which show only by the fragments of pottery strewn about them, that they owe their origin to the hand of man. Lately, some of these mounds have been excavated by M. Botta, the French consul at Mosul, and by Mr. Layard, an enterprising countryman of our own. They are found to consist of the ruins of large edifices, temples, or palaces, or perhaps more probably serving the two-fold purpose; and to have concealed within them monuments, which have lain for nearly three thousand years buried in the ruins.

The general absence of stone in the plains of the Euphrates and the Tigris, compelled the founders of these early cities to use, in building, the clay of which the soil consists, and which, hardened by the great heat of the summer's sun, afforded enduring materials for their structures. The bitumen which bubbles up in many parts serves as a cement; and the present condition of those ruins supplies a faithful

comment on the building of Babel: "they had brick for stone, and slime had they for mortar." It is obvious, however, that against the combined agency of fire and water, such materials could not long stand. From many of the remains which have been disinterred, it is plain that the tradition of Nineveh having been destroyed by fire was a true one; and the bricks, crumbled by the heat, would dissolve when exposed to the action of the ruins, long before the twenty-five hundred years that have elapsed since Nineveh was overthrown. The sand drifted by the wind of every successive century would not fail to complete the work of destruction; and we have presented before us in these vast ruins a literal fulfilment of the prophecy, "the gates of the rivers shall be opened, and the palace shall be dissolved," for "Nineveh is laid waste."

From the centres of several of these heaps of ruin, several sculptures and other monuments have been dug out. They principally consist of bas-reliefs on oblong slabs of alabaster, which is to be found in considerable abundance in the neighboring mountains. These mountains are evidently the products of the earliest art, being deficient in perspective, and without any thing resembling the graceful finish of Grecian remains. They, however, possess much boldness of outline and vigor of execution; and the subjects show that they were the work of a people who had carried to a considerable height the arts both of peace and war. The sculptures chiefly represent hunting or battle scenes. One now deposited in the British Museum, sent home by Mr. Layard, containing a picture of the siege of a fortified city, will serve as a sample of the rest. The besieged are on the walls of the city, discharging arrows against their assailants. The king is represented leading his army on foot, three warriors being probably to be considered as personifying the whole of the troops, and accompanied by an attendant, a eunuch. There is drawn up against the wall of the city a battering ram, on a stand constructed apparently of wicker work, resting on wheels, and surmounted by a tower, from which warriors are discharging arrows against those on the walls. Stones are represented falling from the wall, in consequence of the blows of the battering ram, and one of the besieged appears to be holding up his arms, as if suing for peace. As an instance, too, of the way in which Scripture is corroborated by these sculptures, it is worthy of notice, that while the battering ram is not mentioned in classical history till a much later period, in the prophecies of Ezekiel repeated reference is made to it.

Besides the historical pictures which adorned the walls, there have also been discovered several large bas-reliefs, and some statues, consisting of monstrous or mystical representations. There is frequently found the hawk-headed, winged figure of a man, having a basket in one hand, and a fire-cane in the other. Much discussion has arisen as to what these figures were intended to represent; some holding it to be the god Nisroch, others a statue of Nimrod, the founder of the empire; while others regard it as either a religious or political allegorical figure. A beautiful specimen of this figure is in the Museum, and along with the other remains will amply repay the time bestowed in its examination. Two colossal images of the winged human-headed bull and lion, emblems respectively of royalty and power, have also somewhat recently arrived in England.

One of the most interesting features of the sculptures is a figure representing what has been regarded as a symbol of the Deity, and appears as the only object of worship on the earliest Assyrian monuments. It consists of the bust of a man enclosed in a circle, and having on each side and beneath the wings of a bird. This figure is frequently seen accompanying the monarch, being raised a little above his head, and seemingly engaged in watching over him, and directing his actions. The resemblance which these figures bear to those spoken of in the first chapter of Ezekiel, both in their shape and in the office assigned to them, must strike

the most superficial reader. "Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them." It would quite exceed our limits were we to enter into the discussion of the real nature of these representations; nor perhaps can it be at all satisfactorily determined till the inscriptions found on the sculptures are more thoroughly understood.

These inscriptions are in the cuneiform, or arrow-headed character. This character having no resemblance to any now existing, and the key to it having been lost, so far as we know, for about two thousand years, was entirely unknown till within the last five and twenty years. Professor Grotefend, Major Rawlinson, and others, have made wonderful progress in deciphering and translating these inscriptions. As in the case of the Rosetta stone, furnishing a clue to the Egyptian hieroglyphics, there have been discovered a few inscriptions in two other characters besides the cuneiform. Starting from these alone, an alphabet of forty letters has been determined on, and a proximate translation given to many of the inscriptions. When the meaning has been assigned to those already found, as well as to many more which the continued investigations will probably lay bare, much additional light will be shed on the Assyrian history.

In the meantime, very much has been done by way of illustrating many passages of the Old Testament. The chariots and horsemen, the bow and quiver, the "gorgeous attire," the profusion of ornament, the pride of the rulers, their strongholds, the employments and dignity of their officers, the material of which the city was composed, its vast extent, the lion as a symbol of the empire; these and many more are subjects which bring to light and invest with new force the meaning of many of the prophecies.—It has been said, indeed, that if nothing more had been achieved by the investigations at Nimrod than the illustration of two verses of Ezekiel (23:14-16,) the labors incurred had been amply repaid. For a most interesting elucidation of these verses we must refer to the fifth of Mr. Blackburne's lectures.

It is not, however, merely as illustrating the Old Testament that these discoveries are important; they are quite as valuable as witnesses of its truth. Striking coincidences are seen to exist between these books and sculptures which have been buried for twenty-five hundred years. Such coincidence must be perfectly undesigned; the facts now discovered have not been known to classical authors during the whole period of literature; resemblances are traceable even in minute particulars, and all evidently possessing, in the sacred narrative, the air of reality. Were there to be discovered after the same lapse of time a narrative by some uninspired penman corroborating the sacred story by name, even this would be more open to suspicion, and less entirely satisfactory, than the vast monuments now after so many centuries disinterred. Here, at least, there can be no fraud, no collusion; and they go far to prove that our sacred books were written at least in the countries and at the times which they profess. They present us with a fresh assurance that increased light will only render more conspicuous the truth of the word of God.

London Baptist Magazine.

Fate of the Mocking Children.

"Soon after this the prophet went to Bethel. This, it will be recollected, was a seat of the worship of one of Jeroboam's golden calves—the inhabitants of which were therefore doubtless very corrupt in their religious notions and services. The reception which the prophet met with confirms the impression. He was assailed by a rabble of young blackguards with cries of 'Go up, thou bald-head! go up, thou bald-head!'"

And how did the prophet meet this rude assault, from what the reader takes from the narrative to have been a gang of unmannerly boys? He turned and *cursed* them—nothing less—cursed them in the name of the Lord; and forthwith came two she bears—perhaps robbed of their whelps—and tore forty-and-two of them. We dare say there are few young readers, or indeed old ones, of this passage in the Bible, who do not think the prophet was terribly severe; and that, although the ‘children’ deserved a good whipping or something of that sort for their impudence, it was going rather too far to punish them with death. But, in the first place, he did not do so. He ‘cursed them’—and that not from personal resentment, but under a divine impulse, without which, we will venture to say, no prophet ever dared to pronounce a curse.—He cursed, and that was all. He did not punish. He left it to the Lord to determine and inflict the measure of punishment; and that the Lord judged the crime worthy of death, requires us to look more closely into its nature.

“In the first place, we are to take the children not as mere thoughtless boys, scarcely knowing what they were about, but as young men acting from a strong animus against the prophet for his works’ sake, and with a full meaning to insult and discourage him at the commencement of his career. The Hebrew word here employed to describe them (*naarim*, singular *naar*.) no doubt does denote even an infant, and a mere child; but also does as frequently denote grown-up lads, youths, and young men, and is often used, irrespective of age, in application to servants and soldiers. In fact its use is more extensive than ours of the term ‘boy,’ though that is very wide, and more nearly correspond to the Irish use of the same word ‘boy,’ or ‘gorsoon,’ or the French of ‘garçon.’ We need only to point out a few passages to show this. The term is applied to Ishmael when he was about fourteen years old; to Isaac when he was grown up to a young man; Hamor of Schechem, when of marriageable age, and probably not less than twenty years old; to Joseph when he was seventeen; to Gideon’s son Jether, when old enough to be ordered to slay two kings; to Solomon after he had become king; to the four hundred Amalekites who escaped on camels; to Elisha’s servant, Gehazi; to the son of the prophets who anointed Jehu; to the two hundred and thirty-two attendants of the princes of the provinces who went out against Benhadad; to the soldiers of the Assyrian king; and in other places too numerous to cite. In all these cases, though differently translated, according to the apparent meaning of the sacred writer—by child, lad, young man, servant—the word is but one in the original, and is the same which is here employed to express ‘children.’

“But it will be said those designated here are not only children, but ‘little children.’ Even so; but in one of the instances just cited, Solomon calls himself ‘a little child,’ when certainly a young man; and we wish to point attention to the fact, which we have never seen noticed, that although those who came out against ‘the prophet are called, ‘little children,’ the ‘little’ is dropped where the forty-two who are slain are mentioned. Even the word for ‘children’ is then changed to another, *jeladim*; singular *jelad*; and although that word is of nearly synonymous use and application with the other, the change with the dropping of the word ‘little,’ is probably intended to mark the distinction. Wherever there is a mob of idle young men, there is sure to be a number of mischievous urchins, who shout and bawl, as they do, without knowing much of the matter. Although, therefore, there were no doubt little children among this rabble of young Bethelites, there is every reason to suppose that the forty-two of them who were destroyed were the oldest ones, the ringleaders of the set, and who very well knew what they were about. It is worthy of note here, that the Jews have long considered a father responsible for the sins of his sons while they are under thirteen years of age, after which they become accountable for themselves. There is a ceremony, wherein the father publicly, in the congregation, transfers to his son, when he attains that age, the responsibility he has hitherto borne for him. This notion is old. We trace it in John 9:28, where the parents decline to answer for their son, on the ground that he has reached the age of personal responsibility, and can answer for himself. If this idea was as old as the time of Elisha—and it probably was, though the age may then have been later—it supplies a fresh argument to show that the *youngest* of those destroyed was not under the age to which personal responsibility was fixed by the Jews themselves—the Bethelites among the rest.

“Observe further, that these youths were not accidentally encountered; they did not happen to be at their sports outside the town when the prophet passed; but they ‘came out’ of *malice prepense*, ‘to meet’ and insult him. Such a purpose against the prophet must have been the result of their ungodly training in that evil place, and must have had its root in the sneers and sarcasms which they had all their lives

heard levelled at the name and acts of Elijah. Him, surrounded as he was with terrors, they would not have dared thus to insult and abuse; but from his comparatively meek and gentle successor, whom they had never hitherto seen in any position of authority, they thought there was nothing to apprehend, and that they could with impunity pour out the blackness of their hearts upon him. They had heard that Elijah had been taken up to heaven, and they believed it; but instead of being suitably impressed by it, they regarded it as a fine new subject of derision—telling the disciple to ‘go up’ after his master, and then they should be well rid of both. To this they added the ignominious term of ‘baldhead,’ which was one of great indignity with the Israelites—baldness being usually seen among them as the effect of the loathsome disease of leprosy. It was a term of contempt, equivalent to calling him a mean and unworthy fellow—a social outcast. In this sense it is still used as a term of abuse in the further East (India, etc.), and is often applied as such to men who have ample heads of hair. In western Asia, where men shave their heads, the term is not now known as one of reproach.

“The offence, involving as it did a blasphemous insult upon one of the Lord’s most signal acts, made a near approach to what in the New Testament is called the sin against the Holy Ghost. It became the Lord to vindicate his own honor among a people governed by sensible dispensation of judgments and of mercy; and it became him to vindicate the character and authority of his anointed prophet at the outset of his high career.”

Kitto’s Daily Illustrations.

The Venal Sanctuary.

BY THE REV. JAMES GILBORNE LYONS, L.L.D.

“Where in our churches is the place for the poor? I ask this question with shame and sorrow: WHERE IS THE PLACE FOR THE POOR? . . . Admit that here and there a poor person has a seat: WHERE IS IT? Is he invited to sit with us ‘in a good place,’ or do we say to him: ‘Stand thou there, or sit here under my footstool?’”

Right Rev. Bishop Ives.

“I will bring your sanctuaries unto desolation.”—LEV. 26:31

I trod the hallowed ground that bore
A Christian temple tall and proud,
When at each wide and lofty door
Went streaming in a gorgeous crowd:
A welcome day bid all rejoice—
A fair and ancient festival,
And the glad organ’s mighty voice
Shook the strong roof and Gothic wall.

Full many a token marked the fold
Where rich and high believers meet,
The sacred volume clasped in gold,
The costly robe, and drowsy seat:
Priest, people, altar, chancel, choir,
Arch, column, window, porch, and gate—
That ample fane, from vault to spire,
Looked solemn all and calmly great.

But mark! An old and weary man,
A stranger clad “in raiment vile,”
With failing steps and features wan,
Went tottering up the fair broad isle:—
They cast him out; O, faithless race!
On some rude bench—unseen—remote;
Convicted in that hour and place
Of a lean purse and threadbare coat!

Yes! and if He, who saved the lost,
Stood fainting on that haughty floor,
Arrayed in weeds of little cost,
Meek as He sought our world before;
In spite of words which none might blame,
And works of goodness freely done,
That sordid post of wrong and shame
Would greet JEHOVAH’S ONLY SON.

Oh for a prophet’s tongue or pen
To warn the great in wealth and birth,
Who build their God a house, and then
Plant there—the meanest pomps of earth:
To brand that church which spurns the poor
From every vain and venal pew.
Where, “clothed in purple,” herd secure,
To kneel or sleep—the lordly few!

Give me the shed, low, bare, and plain,
Where love and humble truth abide,
Rather than earth’s most noble fane,
Defiled by selfish pomp and pride:
Give me the damp and desert sod,
Walled in by dark old forest-trees,
Roofed over by the skies of God—
But perish temples such as thee!

Montreal Transcript.

Ridiculing Prayer.

In a congregation with which the writer was intimately acquainted, the pastor, at the commencement of the winter’s amusements, preached a sermon against dancing. Though he was a man of much prudence, and treated the subject with great kindness and delicacy, yet a young physician, who was a prominent leader in the dissipation of the place, was greatly offended, and swore that he would dance every

night that week, to show his pastor that the young people were not to be influenced by his officious meddling with their concerns. In accordance with this resolution, he got his young associates together, and after kneeling down and offering a *mock prayer*, to ridicule his minister, he induced them to make arrangements to spend every night of that week in the ball-room. On Monday evening, the young people assembled to commence the week’s dissipation, in accordance with the arrangements which had been made. Some time in the evening the doctor was sent for to visit a sick man who lived a few miles out of the village. Though the night was extremely cold, he started on horseback, with his silk stockings and his dancing-slippers on, to go and see his patient. Though he had no appearance of being intoxicated, and was perfectly acquainted with the road, yet he missed his way, and after wandering round in an untravelled path, where the snow was deep, for some time, he was thrown from his horse, and the next morning was found near the road which he had left, crawling upon his hands and knees in the snow. He was taken home, and medical assistance immediately called in; but his lower limbs were so badly frozen, that, after great suffering, he was obliged to have them amputated just below the knee-joints. He ultimately recovered his general health, but was obliged to walk on his knees the rest of his life. When he saw that he must be reduced to this necessity, he remarked to some friends, that he had never bowed the knee to God or man, but he should now have to humble himself in the sight of both.

I have seen him often since his recovery, going about the village in this painful posture, and could not avoid feeling that he had been left to eat of the fruit of his own doings, and was a sad monument of the impotency of man, when he sets himself against the Almighty. From the day he resolved to dance six nights in succession, to grieve his pious minister, for kindly warning the youth of his charge of the dissipating tendencies of that amusement, he was forever unable to step to the sound of the viol; and from the day he had impiously knelt to ridicule the prayer of his godly pastor, he had been doomed to go upon his bended knees to the close of his life.

I would never rashly interpret the providences of God, but I love to study them; and when they speak as plain a language as they did in this case, I feel that we should be belying the Lord, to say, “That it was not He.” His providences, like his word, are designed for our instruction and admonition, and when we see him rebuking presumptuous sins, by signally rebuking them in this world, others should take warning that they fall not under the same condemnation. It is a fearful thing to disregard the monitions of those whom God has set to watch for our souls, and give us warning from him; but when, in addition to this sin, we maliciously insult the Lord’s messenger, and deride the very prayers which he is daily offering up for us, we ought to expect a severer punishment than that which falls upon ordinary transgressors.

What Think You of Heaven?

“Heaven!” says the infidel, with a sneer, “there is no such place! A set of hypocrites may pretend that they are going to some grand place some day, to be a thousand times better off than anybody else: but what *wise man* believes them? To live for ever, indeed! No, no; when a man chances to die, *he dies*, and there’s an end of him. Why not?” And *why* not, indeed? Why not intellect, judgment, memory, imagination, *conscience*, as mortal as matter?

“Heaven! I don’t know, I am sure,” exclaims the worldly man, in answer to your query: “I can’t tell *what* to think exactly; I should like to have a sure prospect of going there, *if I could manage it*; in fact, I have some thoughts of seeing about it before very long; but just now, you see, we are busy!”

“Heaven!” replies the self righteous one; “yes, we shall meet there! though I have not much time to talk to you, being very much engaged in works of charity—can’t expect to go to heaven for nothing, you know.” For nothing! do you say, when Christ has died? Is not this an all-sufficient sacrifice? Believe me, nothing but His death can open the gate to heaven. Salvation is not by “works, lest any man should boast.”

“Heaven!” exclaims the awakened sinner; “O, I am far from thence; such happiness was never meant for me; my sins prevent even hope; O, that I knew the way!” “I, even I,” said the Saviour, “I am the way, the truth, and the life; no man cometh unto the Father *but by me*!” and “whosoever will, let him come!”

“Heaven!” repeats the young believer, at the outset of a life of faith—“Heaven, I dare but just think of it as mine; scarcely yet can I look forward, with assurance of hope, to the eternal life Jesus has bought for me. But what happiness is it to know that our names are written in heaven!”

“Heaven!” cries the dying saint; “O, how shall I describe its glories? I am hastening to

—“‘a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.’”

I am going to the eternal city, whose builder and maker is God. To hunger no more, neither thirst any more; for the Lamb in the midst of the throne shall feed them, and God shall wipe away all tears from their eyes! What think I of heaven? Oh, ask me not! Never can mortal do justice to the theme.

“But shortly ye also shall know,
And feel what it is to be there.”

“Is this imagination? Is this self-deception? Ah, no. How glorious to look through the valley of the shadow of death, and catch, as it were, a glimpse of the shining ones who shall lead to the celestial city! Should we not, then, be ready to exclaim, with St. John, ‘Come, Lord Jesus?’”

Reader, what think *you* of heaven? What think you of Christ? If well of Him, then well of heaven; if hopelessly of Him, then hopelessly of heaven; if lightly of Him, then lightly of heaven! Oh, reject not this offered salvation. Come, and through faith in Him who died that you might live, receive freedom from sin and hope of heaven. “The Spirit and the Bride say, Come; and let him that heareth say Come; and let him that is athirst come; and *whosoever will*, let him take of the water of life freely.” “In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; I will come again and receive you unto myself; that where I am, there ye may be also.”

The Appeal.

The Useful and the Beautiful.

We have oftentimes met with a good thing in the Edinburgh Review, and among many of its high literary articles are to be found valuable suggestions to the mind of the contemplative Christian. The following remarks are valuable, not only on account of their literary and historical excellence, but on account of the grave moral they convey. The writer in the Review says: “The tomb of Moses is unknown, but the traveller slakes his thirst at the well of Jacob. The gorgeous palace of the wisest and wealthiest of monarchs, with the cedar, and gold, and ivory; and even the great temple of Jerusalem, hallowed by the visible glory of the Deity himself, are gone; but Solomon’s reservoirs are as perfect as ever. Of the ancient architecture of the Holy City, not one stone is left upon another; but the pool of Bethesda commands the pilgrim’s reverence at the present day. The columns of Persepolis are mouldering into dust; but its cisterns and aqueducts remain to challenge our admiration. The golden house of Nero is a mass of ruins; but the Aqua Claudia still pours into Rome its limpid stream. The temple of the Sun at Tadmor, in the wilderness, has fallen; but its fountain sparkles as freshly in his rays as when thousands of worshipers thronged its lofty colonnades. It may be that London will share the fate of Babylon, and nothing be left to mark its site save mounds of crumbling brickwork. The Thames will continue to flow as it does now. And if any work of art should still rise over the deep ocean of time, we may well believe that it will be neither a palace nor a temple, but some vast aqueduct or reservoir; and if any name should still flash through the mist of antiquity, it will probably be that of the man who in his day sought the happiness of his fellow men rather than their glory, and linked his memory to some great work of national utility and benevolence. This is the true glory which outlives all others, and shines with undying lustre from generation to generation—imparting to works something of its own immortality, and in some degree rescuing them from the ruin which overtakes the ordinary monuments of historical tradition, of mere magnificence.”

Rudeness.

Some men are blunt in their feelings, and rough in their manners; and they apologize for their coarseness by calling it honesty, downrightness, plainness of speech. They quote in self-defence the sharp words and shaggy mien of Elijah and John the Baptist, and, as affectation, they sneer at the soft address and mild manners of gentler men. Now, it is very true that there is a certain strength of character, and an impetuosity of feeling, and a sturdy vehemence of principle, to which it is more difficult to prescribe the rules of Christian courtesy, than to more meek and pliant natures. It is very possible that Latimer, in his bluntness, and Knox, in his erect and iron severity, and Luther, in the magnificent explosions of his far-reaching indignation, may have been nobler natures, and fuller of the grace of God than the supple courtiers whose sensibilities they so

rudely shattered. But it does not follow that men who have not got their warfare to wage, are entitled to use their weapons. Nor does it even follow that their warfare would have been less successful had they wielded no such weapons. The question, however, is not between two rival graces—between integrity on the one side and affability on the other; but the question is, Are these two graces compatible? Can they co-exist? It is possible for a man to be explicit and open, and honest, and, withal, courteous and considerate of the feelings of others? Is it possible to add to fervor and fidelity, suavity, and urbanity, and brotherly kindness? The question has already been answered, for the actual union of these things has already been exhibited. Without referring to Nathan's interview with David, where truth and tenderness triumph together, or Paul's remonstrances to his brethren, in which a melting heart is the vehicle of each needful reproof, we need only revert to the great example itself. In the epistles to the Asiatic Churches, each begins with commendation, wherever there was anything that could be commended. With the magnanimity which remembers past services in the midst of present injury, and which would rather notice good than complain of evil, each message, so far as there was material for it, is ushered in by a word of eulogy, and weight is added to the subsequent admonition by this preface of kindness. And it was the same while the Lord Jesus was on earth. His tender tone was the keen edge of his reproofs, and his unquestionable love infused solemnity into every warning. There never was one more faithful than the Son of God, but there never was one more considerate. And just as rudeness is not essential to honesty, so neither is roughness essential to strength of character. The Christian should have a strong character; he should be a man of remarkable decision; he should start back from temptation as from a bursting bomb. And he should be a man of inflexible purpose. When once he knows his Lord's will, he should go through with it, aye, through fire and water with it. But this he may do without renouncing the meekness and gentleness which were in Christ. He may have zeal without pugnacity, determination without obstinacy. He should distinguish between the ferocity of the animal and the courage of the Christian. And whether he makes the distinction or not, the world will make it. The world looks for the serene benevolence of conscious strength in a follower of the Lamb of God; and however rude its own conduct, it expects that the Christian himself will be courteous.

Hamilton's Royal Preacher.

Pearls for Stringing.

Live to God.—Those whom God renews by his grace, are bound by the most solemn ties to live to his glory. Go then to the sacred volume, visit with a penitent and believing heart the sanctuary, and thus use every divine ordinance, and there it shall be told thee *what thou must do*.

Repent of Sin.—This doctrine was proclaimed by the prophets, taught by Christ and his apostles, and now published by the ambassadors of truth. The tears of repentance for sin must precede the emotions of joy on account of pardon.

Love.—Love is the diamond among the jewels of the believer's breastplate. The other graces shine like the precious stones of nature, with their own peculiar lustre and various hues, but the diamond is white, uniting all the colors.

The Sun yet Remaineth.—All day the storm rages; the air is dark with driving snow, and nature looks dreary and desolate. Courage, my soul! there is still a sun behind the clouds, and he is moving northward. The earth will yet blossom and bring forth fruit.

Four useful Maxims.—1. Never regret what is irretrievably lost.

2. Never expose your disappointments to the world.

3. Never complain of being ill used.

4. Always speak well of your friends, but of your enemies speak neither good nor evil.

Pray for Mercy.—prayer is one of the best evidences of a changed heart. It was said of Saul, "Behold he prayeth." A single sentence, a groan that cannot be uttered, proceeding from a contrite heart, shall never be despised.

The growth of grace is like the polishing of metals. There is first an opaque surface, by and by you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it.

Edward Payson.

A Christian without trials would be like a mill without wind or water; the contrivance and design of the wheel-work within would be unnoticed and unknown without something to put it in motion without. Nor would our graces grow unless they were called into exercise; the trials and difficulties we meet with not only prove, but also strengthen the graces of the Spirit.

Newton.

A Precious Truth.—Christ did not count his converts by thousands, nor yet by hundreds, nor

yet tens; but he counted them by units, saying, "there is joy in the presence of the angels of God over one sinner that repenteth." He valued individuals! and yet at last shall he welcome his redeemed as an innumerable multitude whom no man can number.

Believe in Christ.—This was the direction of Paul and Silas to the Philippian jailor. Stay not questioning his willingness, for every one that asketh receiveth—doubt not his power, for he is able to save to the uttermost—plead not your unfitness, for though you are not worthy, you are welcome.

The Pet Fawn.

A pretty little pet fawn had been brought in very young from the woods, and nursed and petted by a lady until it had become very tame. It was so graceful, gentle, and playful, that it became a universal favourite. One morning, after its usual gambols, it threw itself down in the sunshine at the feet of one of its friends, upon the steps of a store. There came along a countryman who had been a hunter, with one of his hounds. The dog suddenly stopped near the young deer; the little animal saw him and started to its feet, instinctively taught that an enemy was at hand. Its whole character and appearance were changed; all its past habits were forgotten; every wild impulse was awake; its head erect; its eye flashing. In another instant the fawn was leaping wildly through the street, and the hound in full pursuit. The friends who had long fed and fondled it called its name in vain. The hunter endeavored to whistle back his dog, but with no better success. The fawn dashed onward to the lake, the hound and the village dogs at his heels. Men, women, and children, anxious for the fate of the pet fawn, crowded the shore, or threw themselves into boats to intercept the hound before he reached his prey. The little animal directed its course across a bay towards the border of a forest, and the owner of the hound crossed a bridge, running at full speed, hoping to seize his dog as he landed. The fawn touched the land, and in another instant it would reach the cover of the woods. The hound followed, arriving at the same spot. His master was now coming up at the most critical moment. Would the dog hearken to his voice, or could the hunter seize and control him in time?

A shout from the village bank proclaimed that the fawn had passed out of sight into the forest; at the same instant the hound, as he touched the land, felt the hunter's arm clutching his neck.

The woods were searched in vain for the lost fawn. Some thought it would return, after its fright was over, of its own accord. It wore a collar with its owner's name upon it. Before many hours a hunter came to the lady whose pet the little creature had been, and showing a collar with her name upon it, said that he had been out in the woods and saw a fawn in the distance; the little animal instead of bounding away as he expected, moved towards him; he took aim, fired, and shot it to the heart. When he found the collar about its neck, he was very sorry that he had killed it. And so the poor little thing died. One would have thought that terrible chase would have made him afraid of man; but no, it forgot the evil, and remembered the kindness only, and came to meet as a friend the hunter who shot it.

This beautiful story, condensed from "Rural Hours," conveys more than one moral lesson.

Like the pet fawn, the "wild impulses" and passions of our nature may be tamed or restrained by grace; but they still exist, and, when least expected, they may gain the mastery.

Had the fawn trusted its friends instead of its feet, it would have been safe. Self-dependence is too apt to take the place of simple faith in times of trouble and temptation. We may then learn from the fawn, to cling the closer to our best Friend when the "roaring lion" crosses our pathway, or when fright or passion would drive us to the mountains of sin.

Just as the hound was seized at the critical moment, and the panting fawn was rescued, so is many a child of God snatched from danger when most in peril. "Man's extremity is God's opportunity."

Unlike the fate of the fawn, if at last we will return, we shall meet no cruel, fatal wound. Christ was wounded for our transgressions, and bruised for our iniquities. His arms are open to receive us. Come, then, from your wanderings and from your enemies, to the only place of safety and of peace, the cross of Christ.

American Messenger.

"Time Enough Yet."

How many are on their road to eternal ruin with the above words in their hearts, if not in their mouths? My mind was lately called to this subject by an accident which happened not far distant.

A man who had always appeared to be care-

less about his soul's eternal welfare, was approached by one who had loved his soul, and was asked if he did not feel it his duty to give his heart to God, and try to secure his soul's salvation. His answer was, "There is time enough yet." This was on Tuesday; and on Saturday following, as he was on his way to the mill, his horse ran away, and threw him so violently from his wagon, that he never was able to speak afterwards, but in a few hours was ushered into the presence of his Judge.

How many are in the world who, like him, are promising themselves time enough yet; and, notwithstanding they are entreated to come to Christ, they are saying, in the language of Felix, "Go thy way for this time: when I have a convenient season, I will call for thee!"

"Time enough yet," says the giddy youth, "for me to think of death, and make preparation for eternity: when I have partaken awhile of the pleasures of youth, and have reached manhood, then I will give myself up to God and serve him with my whole heart."

"Time enough yet," says the man in the prime of life: "when I have reached the noon-tide of life, then I will give diligent heed to those things which pertain to my present and eternal happiness."

"And yet there is time sufficient," says the man who is now passing the meridian of life; "when I am clear of the cares of this world, and have reached old age, then I will repent, and give God my heart."

"Time enough when I am prostrate with old age," says the man whose head is beginning to blossom for the tomb; "when all my physical powers are exhausted, and death appears in view, then I will take God for my portion."

"Time enough once, but now for ever past," says the hoary-headed sinner, as he is about to be launched into eternity, while Despair, with her raven wings, hovers over him.

And how many, in the dark regions of eternal night, have paved their way thither with such sentiments as these! Could we uncover the doleful regions of despair, how many should we see who had promised themselves that there was "time enough yet!"

Bible Class Magazine.

Progress of the Anglo-Saxon Race.

By a fortunate coincidence, the general total of the American census, taken last year, has just been received; and we are enabled, in conjunction with the returns made on the 31st of March for this country, to measure the absolute progress of the Anglo-Saxon race in its two grand divisions, and to compare the laws of their respective growths in relation to each other and the rest of the world. It is estimated, including Ireland and the colonies, that there is a grand total of men speaking the same language, and manifesting the same general tendencies of civilization, of 56,000,000, from which are to be deducted the three millions of negro slaves in the United States, leaving a remainder of fifty-three millions, chiefly of Anglo-Saxon descent, and deeply impregnated with its sturdy qualities of heart and brain, as the representative of this advancing stock.

Two centuries ago there were not quite three millions of this race on the face of the earth. There are a million more persons of Magyar language, at the present moment in Europe, than there were in Europe and America of this conquering and colonizing people in the time of Cromwell. How vain, then, for men to talk of the political necessity for absorbing small races! Sixty years ago the Anglo-Saxon race did not exceed 17,000,000 in Europe and America. At that time it was not numerically stronger than the Poles. Thirty years ago it counted only thirty-four millions; being altogether only three millions and a fraction more than the population of France at that time, and considerably less than the Teutonic population of Central Europe.

In 1851 it is ahead of every civilized race in the world. Of races lying within the zones of civilization, the Slaves alone are more numerous, counted by heads; but comparatively few of this plastic and submissive stock have yet escaped from the barbarism of the dark ages. In wealth, energy, and cultivation, they are not to be compared with the Frank, the Teutonic, and the Anglo-Saxon. Number is almost their only element of strength. Of all the races which are now striving for the mastery of the world, to impress on the future of society and civilization the stamp of its own character and genius, to make its law, idiom, religion, manner, government, and opinion prevail, the Anglo-Saxon is now unquestionably the most numerous, powerful, and active. The day when it might possibly have been crushed, absorbed, or trampled out, like Hungary and Poland, by stronger hordes, is gone by forever. That it was possible at one time for this people to be subdued by violence, or to fall a prey to the slower agonies of decline, there can be little doubt.

In 1650, the United Provinces seemed more likely to make a grand figure in the world's future history than England. Their wealth, ac-

tivity, and maritime power, were the most imposing in Europe. They had all the carrying trade of the West in their hands. Their language was spoken in every port. In the great Orient their empire was fixed, and their influence paramount. England was then hardly known abroad. Her difficult idioms grated on foreign ears, and her stormy coasts repelled the curiosity of more cultivated travellers. Had the thought of a day arriving when any single European language would be spoken by millions of persons scattered over the great continents of the earth, from New-Zealand to Hebrides, and from the Cape of Storms to the Arctic Ocean, occurred to any speculative mind, Dutch, not English, would probably have been the tongue to which he would have assigned the marvellous mission. Yet Holland has risen in the scale of nations. Her idiom is now acquired by few. Her merchants conduct their correspondence and transact their business in French or in English. Even her writers have many of them clothed their genius in a foreign garb.

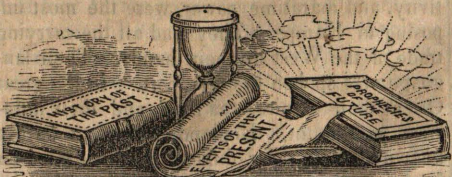
On the other hand, our literature and language have passed entirely out of this phase of danger. Dutch, like Welsh, Flemish, Erse, Basque, and other idioms, is doomed to perish as an intellectual medium; but whatever may be the future change of the world, the tongue of Shakespeare and of Bacon is now too firmly rooted ever to be torn away. No longer content with mere preservation, it aims at universal mastery. Gradually it is taking possession of all the ports and coasts of the world: isolating all rival idioms, shutting them up from intercourse with each other, making itself the channel of every communication. At a hundred points at once it plays the aggressor. It contends with Spanish on the frontiers of Mexico; drives French and Russian before it in Canada and in the Northern Archipelago; supersedes Dutch at the Cape and Natal; elbows Greek and Italian at Malta and in the Ionian Islands; usurps the right of Arabic and Suez at Alexandria; maintains itself supreme at Liberia, Hong-kong, Jamaica, and St. Helena; fights its way against multitudinous and various dialects in the Rocky Mountains, in Central America, on the Gold Coast, in the interior of Austria, and among the countless islands in the Eastern Seas. No other language is spreading in this way.—French and German find students among cultivated men; but English permanently destroys and supersedes the idioms with which it comes in contact.

The relative growth of the two great Anglo-Saxon States is note-worthy. In 1801 the population of Great Britain was 10,942,647; in 1801 that of the United States was 3,319,762, or not quite half. In 1850, the population of the United States was two millions and a third more than that of Great Britain in 1851; at this moment it probably exceeds it by three millions. The rate of decennial increase in this country is less than 15 per cent., while in America it is about 35 per cent. In the great continental states the rate is considerably lower than in England.

Christian Man—Christian Woman.

Young or old, rich or poor, will you read, pray over, and practise the following? The items were collected by Samuel Gunn:

1. Be thankful for what God has done for you.—Isa. 12:1.
2. Be as earnest now as you were in seeking pardon.—Heb. 6:11.
3. Live every moment by faith in Christ.—Gal. 2:20.
4. Do not make the piety of others your standard.—Matt. 15:24.
5. Do not expect to be very happy, unless you are eminently holy.—Isa. 48:18.
6. Diligently and by faith seek entire sanctification.—Heb. 6:1.
7. Punctually and devotionally attend the ministry of the Word.—1 Pet. 2:2.
8. Value the weekly prayer-meeting.—Matt. 18:20.
9. Neglect not the communion of saints.—Mal. 3:16.
10. Make family worship interesting and profitable.—Psa. 118:15.
11. Have stated times for closet prayer.—Matt. 6:6.
12. Daily and prayerfully read the Scriptures.—Psa. 12:7.
13. Never neglect a duty because you do not feel much.—1 Sam. 2:30.
14. Maintain great tenderness of conscience.—1 Tim. 1:5.
15. Guard against pride in your dress.—1 Tim. 2:9.
16. Avoid all lightness in your conversation.—Eph. 5:4.
17. Be very careful in your choice of companions.—Prov. 13:20.
18. Never parley with the great adversary.—Jas. 4:7.
19. Be zealous for the salvation of souls.—Jas. 5:20.
20. Joyfully wait for the coming of the Saviour.—Phil. 3:20.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCT. 4, 1851.

All readers of the *HERALD* are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic dispensations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

INQUIRIES ANSWERED.

BRO. BRIS:—As you are always willing, according to your ability, to give light to those who are in darkness, I would like to have you explain the following texts:

1. Dan. 7:25—"But the judgment shall sit." (Is it "the judgment" of vs. 9 and 10 that is here referred to?)—"and they shall take away his dominion," &c. To whom does the pronoun "they" refer?
2. Luke 17:30-34—"If the Son of man will be revealed as suddenly as the lightning that shineth 'out of the one part under heaven and the other part under heaven,' (v. 24); and if the saints are changed 'in a moment, in the twinkling of an eye,' when the Lord himself descends from heaven, as is intimated in vs. 34-36, and taught more clearly elsewhere, what necessity is there for the exhortation contained in the text?"
3. Will you paraphrase Isa. 27:10?
4. When will Isa. 11:10-15 be fulfilled? Explain vs. 14 and 15 particularly.

A good exposition of the above texts would be thankfully received by

A BEREAN.

REMARKS.

1. To explain any text, we must compare scripture with scripture. The clear sense of a parallel passage will often make apparent the meaning of one more obscure. The "judgment" spoken of in v. 16, being referred to as "the judgment" that "shall sit," it can mean no judgment other than that, the sitting of which had just been so graphically described in the same chapter (vs. 9, 11). We understand that it synchronizes with the judgment of Rev. 20:4, and with the "end" spoken of in the same verse, to which "they" were to take away the dominion of the "little horn"—to its ruin and destruction. The agents referred to, who were to dispossess the "little horn" of its dominion a short time previous to the sitting of the judgment, are clearly seen by comparing this scripture with Rev. 17:16, "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." The harlot referred to in Rev. 17 is evidently the same power that is symbolized by this "little horn" of DANIEL: so that whatever powers make her desolate and naked, must be those which take away the dominion of the little horn to produce the same result. And as the "ten horns" of the Apocalyptic beast, which are expressly declared to be those which shall desolate

the woman, are also presented in the same connection in the seventh of DANIEL, where they are likewise explained to be seven kings or kingdoms, it follows that they must be the agents referred to in DANIEL, who are to perform the same acts. The obscurity of DANIEL is owing to the reference to the judgment, immediately preceding the reference to the desolation of the little horn. The connection, at first view, would seem to imply that the desolation of that horn was a consequence of the sitting of the judgment, and that those who sit in judgment were to be its desolators. Parallel scriptures, however, show that those who desolate the little horn, are not those who occupy the seats of judgment; and that this desolation, instead of being consequent on the judgment, is immediately to precede, and to pave the way for its sitting; so that the two are appropriately presented in connection. While the horn is to be desolated and made naked before the end, it is also to have power to make war with the saints and prevail, till the Ancient of days shall sit, to give the kingdom to the saints.

2. The burden of the exhortation in the text, we understand, is to put Christians on their guard against the deceptions which would previously be practiced, and the various efforts which would be put forth to prove that CHRIST had come, as at the destruction of Jerusalem, in SWEDENBORG, in ANN LEE, &c., &c., after which we are not to go, or follow.

3. Your first reference to ISAIAH, reads as follows: "He shall cause them that come of JACOB to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Hath he smitten him, as he smote those that smote him! or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of JACOB be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and images shall not stand up. Yet the fenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof."—27:6-10.

The day which is brought to view in the context, (26:19) is "that day" when the dead men of Zion shall live, arising with the dead body of the prophet, who addresses them.—26:19. It is also in "that day" when the dragon, understood by the Jews to be the devil, is to be destroyed, (27:1) which events, synchronous passages teach us, arise at the epoch of the first resurrection.—(See Rev. 20:1-5.) It is "in that day," that God "shall cause them that come of JACOB to take root;" and when Israel shall "fill the face of the world with fruit." The budding and blossoming of Israel are metaphors, illustrating its future prosperity and fullness. Those who come to JACOB, and who are to be the Israel that is thus prosperous, filling the world with fruit when the dragon is destroyed and the dead men of Zion shall live again, must include all who are embraced in that class by the inspired commentary of the New Testament on these promises of the Old—by which we learn that they are not all Israel who are of Israel, but that ABRAHAM'S seed comprise all who are CHRIST'S.

In "that day" we have been shown (v. 2), that the condition of God's people will be comparable to a "vineyard of red wine,"—or to the best and most valued kind of wine. Till then (v. 3) the LORD will watch over those who are his,—keeping them day and night from all harm. And while fury is not in the LORD (v. 4)—while He does not chastise his children in anger, but correcteth as a father correcteth his children, yet when as briars and thorns, the wicked and incorrigible bid defiance to him, he will consume them without mercy. He would however rather (v. 5) that such should make their peace with him, that they may repose in his strength. Thus premising, the LORD then gives the assurance contained in v. 6, of the fullness of his purposes respecting those who love him,—and whom he had compared to a vineyard of the choicest wine.

Having thus shown the glorious result which awaits his people, he begins (in v. 7) a new paragraph, and calls attention to his past dealings with them. In smiting them he has not made an utter end of them as he had of others. But when (v. 8) they act perversely, in a measure, God condescends to debate with them;—and in his controversy with his people, in the midst of judgments he remembers mercy. By thus dealing with them (v. 9) he purgeth away the sins of JACOB, and cleanseth his people of all their defilements—turning the stones of the altars they have reared against him into dust, as if they were nothing but chalk stones beaten in sunder, and demolishing all their false gods, and the groves where they have worshipped. But while promising them mercies, the judgments which are to come on them are not forgotten.—(v. 10.) Their fenced cities and inhabited places (the words *city* and *habitation*) being used *synecdochically* for all their cities and habitations) were before then to be made desolate; so that where the busy hum of life then showed a thickly crowded population, the time would come when weeds and vegetation would overspread, and the young of animals should find pasture. The prophet continues, in v. 11, to describe the desolation of those countries, and which is partially to be caused by the acts and improvidence of those who dwell therein: As if, where fuel is proverbially scarce, the women should set on fire and needlessly burn the remnants of their withered and broken branches; so will those inhabitants show that they are a people of no understanding, and because they utterly fail to perceive the hand of God in his dealings with them, and persevere in their stupid wilful blindness, he that made them will have no mercy on them, and show them no favor.

These predictions have been strikingly fulfilled, not only in Syria, but throughout that whole country, so that the infidel VOLNEY, in his "Ruins" when he utters the following, pays a merited tribute to the truthfulness of inspiration. He says:

"Where are the ramparts of Nineveh, the walls of Babylon, the palaces of Persopolis, the temples of Balbec and Jerusalem? Where are the fleets of Tyre, the docks of Arad, the looms of Sidon, and the multitudes of sailors, pilots, merchants, and soldiers? Where are those laborers, those harvests, those flocks, and that crowd of living beings which then covered the face of the earth? Alas! I have surveyed this ravaged land; but I have seen only a trace, like that which the foot of the passenger leaves on the dust. The temples are crumbled down; the palaces are overthrown; the ports are filled up; the cities are destroyed; and the earth, stripped of its inhabitants, is only a desolate place of tombs."

When the land should have been thus desolated, it should come to pass in that day (v. 12)—recurrence being had to the coming epoch before referred to—that "the LORD shall beat off from the channel of the river into the stream of Egypt" and gather one by one, the children of Israel. The country embraced within these boundaries extends from the Nile to the Euphrates, and comprises all the countries wherein the children of Israel dwelt, prior to their dispersion by the Romans when they had ceased to be God's chosen generation. Consequently within that territory nowrepose the dead bodies of those who were righteous in Israel—the dead men of Zion, referred to in the previous chapter (26:19), who were to live, when those who dwell in the dust shall arise and sing, and the earth shall cast out her dead. The phrase—"the LORD shall beat off," is a metaphor, taken from the beating off with a flail, or the threshing of grain. It illustrates, by the separating of the pure grain from the chaff, how God will sever the righteous from the wicked, when he shall come to fill the face of the world with the fruit of the buds and blossoms of Israel.—(v. 6.) The same idea is brought to view in Matt. 13:40-43, when the end of the world is compared to a harvest, and while all things that offend are gathered out, the righteous shall shine forth as the sun in the kingdom of their Father. When all the country where the dead of Israel were buried, is beaten or threshed out, the inference is that they will then again live,—each individual of them being gathered.

The last verse of the chapter shows that this will transpire at the epoch of the sounding of the great or last trumpet—when "in a moment, in the twinkling of an eye, . . . the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52)—when "the LORD himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, . . . the dead in CHRIST shall rise first," and "we which are alive and remain, shall be caught up together with them in the clouds"—1 Thess. 4:16,17,—when "the kingdoms of this world are become those of our LORD and his CHRIST;" when is come the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great" (Rev. 11:15-18),—and when CHRIST "shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24:31.—Thus will all the outcasts of Zion be gathered—Assyria and Egypt the scene of two of Israel's captivities, being representatives of all the places where God's people dwell, who shall come up to worship the LORD in the holy mount at Jerusalem.

"A Berean" will see that we have exceeded his request, and given an exposition of the entire chapter.

4. The last Scripture to which you make reference reads as follows:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the haven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."—Isa. 11:10-16.

The epoch of the fulfilment of this scripture is shown by its own reading, as well as by the context, to be that of the first resurrection. The context brings to view a period when "they shall not hurt nor destroy in all my holy mountain," saith the LORD; for the reason, that "the earth shall be full of the knowledge of the LORD as the waters cover the sea."—v. 9. It is in "that day" that there shall be a root of Jesse, which shall stand for an ensign of the people. The phrase "root of Jesse," is a metaphorical title of CHRIST—he being "the root and the offspring of DAVID," JESSE'S son.—Rev. 22:16. At that day CHRIST, then, is to stand as an ensign of the people. The position of CHRIST to his church is here, by a comparison, illustrated to be like that of a standard. An ensign is a conspicuous visible standard around which the people assemble; and the use of this figure in this connection demonstrates the visibility and personality of his presence during the period specified. As the people assembled around their chosen banner, so will the Gentiles, or the elect from among them, look to CHRIST as their great centre. The act ascribed is not the process of discovering CHRIST, but of looking to him when found—it being the period of his promised rest, so gloriously depicted in the previous texts, when the earth is filled with the knowledge of the LORD.

It is in "that day" (v. 11) when the earth is about to be thus filled, that the LORD will set his hand to gather the remnant of his people. As the time is when the LORD stands for an ensign of the people, it follows that the act of gathering is when he shall appear in person, and is therefore at his personal advent. For the LORD to "set his hand" to gather his people, is a metaphorical allusion to the corresponding means by which he has elsewhere predicted that they shall at this period be gathered. Thus we read in Matt. 24:31, that when he shall come in his glory, "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." The LORD's doing this "the second time," is in reference to the restoration of the people among whom he had placed his name from all of their previous dispersions. He now makes a thorough and final work in restoring the entire "remnant."

The "remnant of his people" who are then to be restored, are "the elect" of God who are promised a dwelling there (Isa. 65:9),—the "few men" who are "left" when "the inhabitants of the earth are burned" (24:6), and "the nation and kingdom" that will not worship God having been "utterly wasted" (59:12)—the righteous persons who survive the melting of the elements (2 Pet. 3:13)—the blessed and holy who have part in the first resurrection (Rev. 20:6)—the chosen ones gathered by the angels from the four winds (Mark 13:27) to the presence of the LORD, who stands as an ensign of these gathered ones.

The places named from which they are gathered, are, by a *hypocatastasis*, used for all the places from whence those who shall have washed their robes and made them white in the blood of the LAMB, shall be gathered out of every nation and kindred and tongue and people under the whole heaven. Pathros is a country in Upper Egypt. (See Jer. 44:1 and Ezek. 29:14). Cush is the same as Ethiopia, located either in the south of Arabia, or in Abyssinia, or perhaps comprising both; Elam is the western part of Persia; Shinar is the plain in which Babylon was built (Gen. 11:2), on the Euphrates; Hamath was a city of Syria on the borders of Judea, situated on the river Orontes; and "the islands of the sea" was a term used by the Jews to denote all places bordering on the Mediterranean—the word island then denoting any land bordering on the sea, instead of as now, a land surrounded by the sea. A reference to these countries,—they being those places with which the Jews were then the more familiar, although they are now some of them depopulated,—would convey the idea to them of a universal gathering.

The same idea is repeated in v. 12: An ensign is set up for the nations, which expression is a hypocatastasis, denoting that a corresponding act will gather the nations. Thus we read of the same epoch, in Matt. 24:31, 32, that "when the Son of man shall come in his glory, and all the holy angels with him . . . before him shall be gathered all nations." As in Matt. "he shall separate them one from another," put the good on his right, and say to them, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, (vs.

32-34); so here the dispersed of Judah and the outcasts of Israel, the epoch of whose gathering is the same, must either represent, or be included among those to whom the Saviour gives the kingdom—gathered from all parts of the earth.

Verse 13, repeats the idea, of peace and quietness filling the whole earth, brought to view in v. 9. The envy of EPHRAIM, a representative of the ten tribes who for a long time were so envious of JUDAH, will then depart—a metaphor denoting its cessation. The literal ten tribes long since ceased to envy JUDAH, or to be known by them, so that a mere cessation of the existence of their envy cannot be the import of the text. We must not forget that at the time of the giving of this prophecy all the people of God were comprised in EPHRAIM and JUDAH. Their reconciliation would therefore be a fit figure to express the future harmony of God's people. The several denominations in Christendom have not envied and vexed each other with any less determination than EPHRAIM and JUDAH did each other; and their harmony and reconciliation we consider to be as much taught by the text, as that of the tribes mentioned. We do not however understand of this as Mr. LORD does, that Israel and Judah are then to occupy a position in which they might, if disposed, vex and harass each other. Their perfect reconciliation is here simply affirmed, and that peace and harmony may be more owing to the difference in their new position, compared with their former,—in the entire absence of all causes of envy and oppression,—than to any other reason. When God shall beat off, or thresh, those countries, where now repose the righteous of Israel and Judah according to the flesh, the dead men of Zion live again (Isa. 26:19), and the righteous sleepers in the dust of the earth of those countries shall awake to everlasting life (Dan. 12:2), then will the restored of Israel and Judah, come up out of their graves, be re-united in their own land (Ezk. 37:13,14), and evermore dwell in love and harmony.

The cutting off of the adversaries of Judah, is a metaphorical act, denoting their excision, or destruction—corresponding to the utter destruction elsewhere threatened on the nation or kingdom that refuses to worship God (Isa. 60:12)—so that every one that is left of all the nations which came against Jerusalem, will willingly go up to worship the King (Zech. 14:16). Thus we read that “the Lord Jesus CHRIST shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus CHRIST.”—2 Thess. 1:7, 8. Thus “in the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire.”—Matt. 13:41. This corresponds with Rev. 19, where the same epoch is brought to view, where the restored outcasts of Israel and dispersed of Judah unite their voices in “the voice of the great multitude,” which, as a voice of many waters, shout, “Alleluia: for the Lord God omnipotent reigneth,” and the marriage of the Lamb is come. The remnant of the inhabitants of earth, who belong not to the bride clothed in white linen, are at this epoch slain with the sword, which proceedeth out of the mouth of the LORD.

This destruction of the wicked nations is brought to view in v. 14,—a corresponding scripture. Their flying upon the shoulders of the Philistines in the west, and their spoiling them of the east together, must be analogous acts, alike denoting the destruction of their enemies. The Philistines, Edomites, Moabites, and Ammonites were the ancient enemies of Israel; and although those nations are now extinct, by a beautiful figure they are expressive of all the enemies of the people of God, who are to be destroyed at his coming.

To “fly upon the shoulders of the Philistines,” is a metaphorical allusion to the *pouncing* of a bird upon its prey. The eagle flies upon the shoulders of the lamb and bears it to destruction; and as the bird thus pounces on its prey, so will the agents sent to gather out of the kingdom all things that offend, fly upon the shoulders of God's enemies in the west, and spoil those of the east together,—the names of those ancient enemies of God's people being substituted as expressive of all his enemies. To lay the hand on Edom and Moab, is to lay the hand on them to spoil them. The phrase—“the children of Ammon shall obey them,” is at first obscure. The marginal reading is, “their obedience.” Dr. CLARK renders this text: “Edom and Moab shall be the laying on of their hand; and the children of Ammon shall be their obedience.” Ammon being one of the ancient enemies of Israel, its mention with other enemies, shows that its fate is to be like theirs. Its obedience cannot therefore be a willing obedience, but must be such as is proper to ascribe to the vanquished. Ammon is no longer the haughty oppressor commanding obedience, but the vanquished and spoiled enemy that obeys the will of its victor, and submits to its fate.

The tongue of the Egyptian sea, is that branch of

the sea which is now called the Gulf of Suez. It is that part of the Red sea, which was passed by the children of Israel on dry ground, when they went out of Egypt. As God then, for their deliverance, made a passage of dry land across the tongue of the Egyptian sea, and they went safely over; so it is said, that He will utterly destroy it, when He sets his hand “the second time” to gather his people, i. e. he will remove every obstruction in the way of their deliverance. The LORD's shaking his hand over the river is a hypocatastasis, illustrative of the same idea. Egypt and Babylon were two great oppressors of Israel. As the sea of the former is to be utterly destroyed, so is the Euphrates, the river of Babylon to be utterly dried. It will be smitten in all its streams, and no longer present an obstruction to their restoration, but men shall walk over it with dry feet. Those former restorations are used as figures to illustrate the future restoration of all the redeemed from all lands.

The “highway” of v. 16, is a continuation of the same idea—a removal of all obstructions. As Israel was led out of Egypt, being guided by pillars of cloud and of fire in a way that they knew not, so will God remove all obstructions from the way of his people, when he shall miraculously lead them from the Babylon, the Assyria of the gospel dispensation.

The 12th chapter follows as an expression of joy—the song of praise which will be sung by the restored of Zion, and corresponds to the alleluias of Rev. 19, and is an additional evidence of the correctness of this application.

Taking the New Testament as an inspired commentary on the Old, the unequivocal and literal declarations respecting the events and epoch which are illustrated by the several figures used in the foregoing scriptures, make their meaning clear and intelligible; and we cannot avoid explaining the predictions of the Old Testament in the light in which they are unfolded by the harmony of the New, unless we entirely ignore those subsequent revelations, which were made for the better understanding of the former.

MODERN INFIDELITY AND THE BIBLE.

The infidelity of the present day is not the infidelity of the past. It is not that mouthing, vulgar, and loathsome thing that it once was—a thing to disgust and alarm, rather than to seduce and persuade. It has laid aside much of its repulsive vulgarity, has put on a new costume, and comes forth in the garb of learning, and sometimes even in the sacred habiliments of religion. It no longer appears as the enemy of religion in its highest type of development; no longer as the antagonist of Christianity, but as the reformation and perfection of Christianity itself. It comes to us in the courtly greeting of JOAB, but also with JOAB's concealed and bloody hand. It approaches with the smile and kiss of an apostle, but only that, with Iscariot perfidy, it may more effectually betray and destroy. And this subtle mode of attack is made in every conceivable form. It meets us in the form of science and philosophy, falsely so called. The authority of the Bible is coolly and sneeringly set aside for the crudest speculations and the boldest generalizations of a conceited sciolism, and its testimony ruled out of court, as inadmissible and inconclusive on points where its most solemn utterances have been distinctly made. If we assert that in the beginning God created the heavens and the earth, we are told that this is a question of science, and that theologians must not meddle with what lies beyond their department. If we assert that God has made of one blood all nations of men, we are told that this is a question of science, and we must abandon it to the philosopher. If we assert that God swept away the wickedness of the world by a universal flood, we are told that this is a question of science to be abandoned to the schools. And thus, step by step, the authority of the Bible is undermined by the teachings of a pretended philosophy, whose tendency, if not its design, is to diminish and finally to destroy the claims of that Bible as a final and sufficient rule of faith and practice.

Systems of social reform are eagerly and busily pushed forward, whose principles are wholly and radically unchristian, if not anti-christian in their nature. Men are getting more merciful than God himself, and affecting a philanthropy more pure and all embracing than that of Jesus CHRIST. And these views are promulgated in every conceivable form, from the ponderous metaphysics, of philosophy, of religion, to the frothy fiction of the fugitive Magazine. Lectures, reviews and newspapers are carrying them in popularized form to every class of minds, and slowly but surely poisoning the principles of the young and unsuspecting. But more than this, the influence is secretly reaching the church herself.—There is a tendency in many parts to recede from the old, high, and true views on the subject of inspiration. Theories are gaining ground, modes of reasoning and interpretation are coming in vogue, that practically nullify the authority of the Bible as an infallible arbiter, at least in all questions of doctrine.

Thus from these seemingly opposite directions, there is coming in a dark and powerful current of hostility to the principles on which society rests, the plenary inspiration and sufficient authority of the word of God. And it is with a feeling of joy that we look to this society as a common spot where we can gather from every department of the church of Christ, to rally around the everlasting word. Many a storm has dashed in its fury against this rock, and rolled away, leaving it unmoved and unharmed, on its deep and unshaken base; and wild and fearful though this tempest may be, yet when it has spent its most terrible might, the rock shall again be seen resting calmly on its enduring foundation, the beacon and the land-mark of the world. Rev. T. V. Moore.

THE SHORTNESS OF TIME.

If time be so short—if the space allotted to each one of us be so narrow—if already but a small remnant of our lives be left to us—and if much evil and suffering be apportioned to us all, surely we may with truth observe, THAT TIME IS NOT WORTH LIVING FOR. What can there be in this perishing world that is worthy the pursuit of the soul? True, there are many things very attractive to the sense, very fascinating to the imagination. Many delightful objects around us solicit our attention; many that are fitted to charm every faculty of our mind, and gratify every passion of our nature—riches, and gaiety, and dissipation, and honor; all the innocent and all the guilty gratification of life: and these things have a natural and almost irresistible hold on our affections. But look at them through the medium of eternity, and what are they? Day-dreams—short, uncertain, fleeting vanities, fashions of this world that are passing away. They will not bear minute investigation; they have in them all the seeds of corruption and decay; they elude the eager grasp, and disappoint the most anxious devotee to their charms; they are like those fog-banks which often deceive the oldest and most experienced mariners, and delude them with the hope of land—but when their imagination is wrought up to the highest pitch of expectation, and they already fancy that they discover the well-known headlands and the desired haven, the sun breaks through, the wind arises, and the deceitful phantom vanishes in air! So are all those things of time and sense which men idolize and adore in the place of God and eternity. The Scripture reveals their nature and their doom; they are transitory; they “perish with the using.” And can they, then, satisfy? The soul of man is formed to embrace the noblest ideas of the highest enjoyments, even those of infinite duration; it is formed for God and heaven, and with these alone can it be fully satisfied. Therefore it is that men devoted to this world and to the things of time are never contented; they discover, after all their eager pursuit of business and pleasure, that, as the Scripture expresses it, they are but “feeding on ashes!” They hunger and thirst, but their hunger is never abated nor their thirst quenched. How strikingly are such persons addressed by the prophet HAGGAI: “Now, thus saith the Lord of hosts, consider your ways; ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm, and he that earneth wages earneth wages to put it into a bag with holes!” Such is an inspired description of the utter folly and vanity of living for time; and were these words written on our hearts, we should need no further instruction in this respect. Rev. Francis Close

“The Sower Soweth the Word.”—Mark 4:14.

And then there is no more than he can do. The seed is not his, the ground that it falls on is not his, and if it grow to perfection the honor is not his. He cannot make it grow, he cannot make it bear, he lets it fall as he is bidden, and that is all he can do.—We all too much forget this—both they who teach and they who learn; we all too much forget that the effectual teaching of the Word of God is not the word of man. We think we can do a great deal, and with zealous earnestness we set about it. We seek access to the thoughtless sinner, provoke occasions to enter into talk with him, and pour the words of truth on his unwilling ear. We do well, for this is the sower's task; but then we are surprised that it succeeds not. The seed grows not up—the fowls have picked it up—the thorns have choked it—the sun has scorched it: we are surprised, discomposed, impatient; the minister of the Gospel complains that he hath preached in vain; the teacher of the Gospel complains that he hath taught in vain, and so we fret ourselves, and say that we have lost our work. But we err, in that we mistake what was our work.—We drop the seed, and there our task is ended; if it grows up, it is the work of another. The owner of the seed may complain that it makes no return—the owner of the ground may complain that it bears him nothing—but the sower has no complaint to make. If the seed dies, it is not he that is wronged—if it grows up, it is not he that makes it grow.—And in like manner we forget this truth, when we are to be the receivers of the word. We look to this one and to that one for assistance—we think if

we could listen to such a minister, we should be benefited. If we had such advantages of religious intercourse as some others have, we should advance more rapidly. If we could bring the friends on whose account we are anxious to hear a particular preacher, or to discourse with a certain individual, it would surely be effectual. Nay, but he is no other than the sower, and the sower soweth the seed, and what becomes of it? He cannot make soft the heart it falls upon—he cannot fence it round that Satan shall not enter there—he cannot displace the engrossing, captivating world that is already in possession of it. The seed must be received indeed ere ever it can grow, and it is well for us to be wherever the messenger scattereth the sacred words of truth; but we have need to beware lest we look more to him that soweth than to Him that giveth the increase, and whether the benefit derived be for ourselves or others, in our eager pursuing of the means, forget the prayer that should bring down the blessing on it. FRY.

We Love God Because he First Loved us.

The essential element of religion is love. But how could I love the being who was a tyrant; the stern interrupter of my lawful enjoyment; and who, reversing the statement of Scripture, desired that his creatures should perish? The discovery of God as a Father, is constantly the turning point in religion. Suppose that we should discover some individual, whom we had conceived to be a mere stranger, to be a long lost parent, how would this indifference be melted into love! And when the soul makes a similar discovery, with regard to God, the frost of indifference dissolves, and the heart surrenders itself at once and altogether to his service. “One is your Father which is in heaven.” To believe this truth, as explained and illustrated by the Gospel; to value it, and act upon it, is genuine religion. God is my reconciled Father in Christ; then I must love, and trust, and cheerfully and unequivocally serve him. Is the Father in heaven? then I must mingle reverence with affection, and tremble at his displeasure, even when I repose upon his love. Is one only my Father? then I must oppose no authority to his; I must admit none to wield his sceptre, or to occupy his throne in my soul; I must obey God rather than man. Lord, we have too long halted between two opinions. Come, thou that art the Father of our spirits, come and dwell in us and rule in us. Wash us with the blood of atonement, sanctify us by the Spirit of truth, clothe us with the white robe of the Redeemer's righteousness, and give us at once the adoption and the dispositions of sons,—the delightful portion of those who are admitted to be heirs of God, and joint heirs with Christ. Rev. J. W. Cunningham

American Board of Missions.

The Forty-second Annual Meeting of the American Board of Commissioners for Foreign Missions was held at Portland, Me., commencing on Tuesday the 9th ultimo. The attendance was unusually large. Hon. THEODORE FRELINGHUYSEN, President, occupied the chair. An abstract of the annual Report was read, from which it appears that the receipts of the Board during the year have been \$274,902 21, which is an advance on the year previous, of \$23,376 59. But as the legacies have been less by \$3000 than those of the previous year, the actual advance in donations alone, has been \$26,682 17. The expenditures for the year have been \$284,830 56; that is 9,928 25 more than the receipts. This excess, with the debt of last year, makes the present debt of the Board \$43,999 40. The amount of printing has been greater than in any previous year.

The number of missions is 25—last year, 24; number of stations, 110—last year, 106; number of out stations, 33—last year, 28; number of ordained missionaries, 151—last year 157.

These, together with assistants, make the whole number of laborers sent from this country, 386.—Last year the number was 395. Add to these 142 native helpers, and it makes the whole number of laborers connected with the Board in foreign lands, 528. Last year it was 517.

The number of printing offices is 12; number of churches, 92; church members, 24,763; added during the year, 1,204. Pledges were made on Thursday to the amount of \$20,000; of which Judge WILLIAMS, of this city, gave \$1000, SETH TERRY, Esq., \$250, ANSON G. PHELPS, of New York, \$2000, and Mr. DUFFEE, of Fall River, \$1000. It was estimated that not less than 1500 ministers were present on that day. Christian Secretary.

RUSSIAN “PEACE, LAW, AND ORDER.”—In the beginning of July, several prisoners, detained in the citadel at Warsaw, were condemned by court-martial, and had their sentences communicated to them. The families of these unfortunate expected to obtain their pardon from the Emperor during his stay in Warsaw, or at all events, during the celebration at Moscow, on the twenty-fifth anniversary of his coronation, but they had hoped in vain. On the 20th of July four of the convicted were publicly flogged. One received 2,000 lashes, two 1,500 each, and the fourth 2,000. This last fell dead after having received 1,000 lashes, and they placed the body of the dying man on a stretcher, where they administered the remaining thousand to his corpse. Thirty others, of whom the greater part were entitled to the amnesty granted to refugees, were sent to the mines of Siberia. The council of war is inexorable in respect to any one engaged in the Hungarian struggle.

CORRESPONDENCE.



THE PEACE OF JESUS.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

See that gentle river,
Flowing through the vale,
Its water runneth ever,
Though other streamlets fail.
It passes by the mountains,
Through the forest flows,
Receiving from the fountains
Their water, as it goes.
To flow o'er rocks and quicksands
It does not refuse;
Thro' poor and thro' rich lands
Its course it pursues.
Through calm, pleasant seasons, or storm and commotion,
Its course is the same as it flows to the ocean.

Behold, the believer
In God's holy word,
Is made the receiver
Of peace from the Lord.
In any condition
His peace will not fail;
In a lofty position,
Or poverty's vale,
In the midst of temptation,
In sickness, or pain,
His hope of salvation,
And peace will remain.
He goes to the kingdom of Jesus, the giver,
And finds on the way, he has "peace like a river."

J. M. O.

"THE BRIGHT AND MORNING STAR."

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."—Rev. 22:16.

Israel rejected the Lord and desired a king: God gave them Saul, to whom also he "gave another heart, and the Spirit of God came upon him, and he prophesied among them." The prophet Samuel said unto the people, "It is the Lord that advances Moses and Aaron, and that brought your fathers up out of the land of Egypt. And when ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king. Now therefore behold the king whom ye have chosen! and behold, the Lord hath set a king over you. . . . Only fear the Lord and serve him in truth with all your heart: for consider how great things He hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king."—1 Sam. 12th.

God sent Saul to smite Amalek and utterly destroy them; but Saul spared Agag and the best of the sheep, &c., and would not utterly destroy them, but reserved them to sacrifice unto the Lord. And Samuel said, "Hath the Lord a great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Saul confessed that he had sinned, and assigned as a reason—"because I feared the people, and obeyed their voice." The consequence was that "the Spirit of the Lord departed from him, and an evil spirit from the Lord troubled him." "The Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart;" hence Eliab was refused, and David was anointed; and the Spirit of the Lord came upon David from that day forward. God was with him, and cut off all his enemies, and made him a great name. Moreover, he promised to appoint a place for his people Israel, saying, "I will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime." Again: "I will set up thy seed after thee, and I will establish his kingdom; I will be his father, and he shall be my son." David said, as he sat before the Lord: "O Lord, thou hast spoken of thy servant's house for a great while to come." Again: "Thou, O Lord, art my lamp; God is my strength and power: and he maketh my way perfect." After David had sleep with his fathers, then sat Solomon upon the throne of his father, and his kingdom was established greatly, and he reigned in all his glory, until he loved many strange women, and his wives turned away his heart, and Solomon did evil in the sight of the Lord, and went not fully after the Lord as did his father David. The kingdom was rent from his son, save one tribe, for David's sake—"that David my servant may have a light always before me in Jerusalem, the city that I have chosen to put my name there."

We follow down the stream of time till the angel Gabriel is sent from God to a Virgin, declaring to her that she should bring forth a Son, and call his name Jesus: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." But he must first redeem the house of Jacob with his own "precious blood" (1 Pet. 1:18-21); he must also perform the part of a kinsman, and redeem the lost "inheritance."—Ruth. 4:14. Thus he did suffer as it behoved him, ere he could enter into his glory. And

"when he had by himself made an atonement for our sins, he sat down on the right hand of the Majesty on high." "Blessed be the Lord God of Israel, who hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began."—Luke 1:67-70.

"Behold, I come quickly," is the startling announcement of the Holy One. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, new Jerusalem, which cometh down out of heaven from my God, and my new name." "That same Jesus" that brought us, will soon "come again," for He shall "rend the heavens and come down," and "as a vesture shall he fold them up," and they shall be changed, and the earth renewed shall be illuminated by the brightness of his coming.—"The Bright and Morning Star" shall never set, or be eclipsed by the day, but shall itself be the light of that "perfect day," that never shall be followed by night.

H. L. SMITH.

Auburn (N. Y.), Sept. 2d, 1851.

Letter from Wm. H. Mott.

DEAR BRO. HIMES:—While I am home, and have leisure, I feel that I must write a few lines, as it was my father's request. He had been afflicted with lameness for twenty years, and had not walked a step for about ten years, and at certain times was seized with severe pains. Four or five weeks before his death he suffered much from cramping pains. He died on the 13th of August, without a murmur or word of complaint. He often spoke of your kindness in sending him the "Herald," and the many feasts he had received from it, which he said were meat and drink to his soul. He had been a strong believer in the speedy coming of Christ since 1843. A few days before his death he said that he never believed that the coffin and earth would ever inclose him; but he was willing to submit to the will of the Lord, as he believed that he would soon be raised, and be permitted, with the glorified saints, to sing the praises of God in the new earth. I do not believe that a person ever went from his house, after he became a believer in the Advent doctrine, without receiving a short sermon from him on that subject. He often said that he was the only person in the place that took the "Herald," and he was afraid that when he stopped it, the interest would die away there. A short time before his death, he called one of the Advent brethren to him, and told him, if any one asked how his faith was concerning the coming of Christ, to say that he was as strong as ever.

There are but a few Adventists in this place—perhaps not more than three or four who are strong in the faith. I have been afflicted, so that I have been unable to do anything for nearly four months. I very nearly lost my eyesight, but the Lord blessed me again with health, so that I am able to go at my business again. I want to be a genuine Adventist, continually looking for the coming of Christ, for I believe that he is at the door. We have a snug little meeting-house, but at present are without a minister. I wish you could come here, or send some one, to give us a few lectures. The house would be opened for you, as the members are half-way Adventists. We talk to them as well as we can of the coming of Christ, for that is the doctrine I believe we should preach, and which I wish to help along. I love to read the "Herald," and I do not believe that I shall ever be the poorer for it, either in this world, or in the world to come.

Centreport, Sept. 22d, 1851.

Elk County, Pa., Camp-meeting.

DEAR BRO. HIMES:—With pleasure I sit down to give you a short account of the meeting held lately in Elk County, which resulted, we trust, through the blessing of God, in much good.

The distance from this place across the Alleghany mountains is forty-five miles, over very rough roads, which renders the travelling quite fatiguing; yet as the husbandman is cheered on through his toil by the prospect of a rich harvest, so it is the privilege of all Christ's servants to be encouraged in view of the promise, "Lo I am with you," expecting stars in the crown of their rejoicing, "at the coming of our Lord Jesus Christ with all his saints."

Bro. Gates being entreated to attend the meeting, sacrificed a visit to his friends for that purpose, and rendered essential service. May the Lord reward him at the resurrection of the just for his labors of love. The meeting continued about five days, and the brethren and sisters, principally from that region, and a few from this, were laboring together for the conversion of sinners, the quickening of saints, and the spread of the truth of the speedy advent of our Saviour more extensively. The result was, about fifteen were converted, eleven united with the church by the right hand of fellowship, and three were baptized. Bro. Boyer, who is laboring with his accustomed zeal for the salvation of perishing souls, will remain with them over the coming Sabbath, to continue the well-begun work. Bro. Lane, formerly a Methodist preacher, (who resides on the Sinnemahoning river,) assists him. The cause, we believe, has received a new impetus, the church strength, and a flame added to the fire before kindled, which the "wicked one" cannot easily extinguish.

To the above I will add a remark in reference to a grove-meeting held previous to the Centre County Camp-meeting, with an interesting company of believers in Cooper's settlement, Clearfield county, about twenty-five miles from this place. Bro. Boyer and myself attended the meeting. The people came together from a distance of six or eight miles, and from the interest manifested, I should say that the truth touching the coming of Christ was taking deep root in the community. A number presented themselves for prayers, and one, we trust, found peace in believing. Let us unite to "praise the Lord for his goodness, and for his wonderful works to the children of men." I remain yours, &c. J. P. FARRAR.

Milesburg (Pa.), Sept. 19th, 1851.

Orrington Camp-meeting.

DEAR BRO. HIMES:—Having had the privilege of attending an Advent Camp-meeting at Orrington last week, I wish to say, that it was a season of interest, and I trust it will prove profitable to the cause of our coming Lord. Many of the saints were refreshed and strengthened in the faith of soon seeing Jesus, by the able and timely discourses preached by the watchmen who attended. The meeting was well attended, and many listened with profound attention to the evidence of our hope, and the reasons for looking for its speedy realization. The social meetings were free, and many of the brethren and sisters were full of faith and hope. I was blessed and strengthened by the gospel truth preached, and can but think that God in his providence kept the hearts of his servants from extraneous subjects, and filled them with the all-important message of the kingdom at hand. Good order was preserved throughout, only as it was occasionally interrupted by a class of desperadoes from other towns, who, although well dressed, acted like enraged devils from the burning pit; but they were not suffered to do much harm.

Richmond Tent-meeting again.

I trust it will cause no little surprise to the multitude who attended this heavenly, free meeting, to learn, that any brother could be so bound in his own views or feelings as to go into other parts, and report that it was not a free meeting,—that rules were laid down to keep all within a certain limit, and thereby keep out all who differed in any degree from the principal conductors. I notice this for the benefit of those who were not at that meeting, and who may hear such a report. I am sorry to say, that I have met with it many times the past week, on the Penobscot, and have as often pronounced it a misstatement. I was at first at a loss to know what it could grow out of, but at length, found that it was from a remark made by Bro. Burnham in a discourse, while showing the contrast between the law and the gospel. In speaking of the liberty of the gospel, he noticed what it gave men liberty to do, and what it did not;—that it did not allow us to introduce ourselves and our strange messages and extraneous matters into others' meetings, or to deprive others of their rights, &c. This he spoke as a general principle, and remarked, "We do not believe in such liberty, and will not have it." I must think every gospel free man can say Amen, and no one need apply it to himself unless he rejects the principle laid down.

I. C. WELLCOME,

Brewer (Me.), Sept. 20th, 1851.

Take Heed.

The apostle Paul writes that "we ought to give the more earnest heed to the things which we have heard," (pertaining to the "great salvation,") "lest at any time we let them run out, as leaking vessels." (Heb. 2:1, margin.) A leaking vessel is a very fit similitude of the minds of some persons, who hear the truth as it is in Jesus. They go to meeting on Sunday, and when they return, they declare they had a "good meeting," "excellent preaching," &c., but before the next Sabbath arrives, the truth which they heard on the previous day has nearly, if not quite, leaked out. But in this church-going, hypocritical, pleasure-seeking age, the minds of some are scarcely fit to be compared to a leaking vessel, as it requires some time for all the water to run out of a vessel, unless the leak is a large one; and I have thought that now

Some people's minds are like a sieve:

So little heed to truth they give,

That if to church they sometimes go,

The truth runs through them ere they know,

And while the truth they can't retain,

The motives, or errors, will remain.

"Take heed how ye hear." Some men would rather go six or eight miles to hear a sermon preached, than spend half an hour in meditation upon it when they get home. "Take heed what ye hear."

J. M. O.

Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE; and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DEAR BRO. HIMES:—I write to inform you, and our friends scattered abroad, of the death of another of the little flock, who are looking for the speedy personal return of Jesus. My only sister, Mrs. HANNAH B. TURNER, died of consumption, in Stockbridge, Madison county, N. Y., the 7th inst., aged 43 years. I was with her the last two weeks of her life, and had the satisfaction of witnessing the consoling nature of "the faith once delivered to the saints," and its ability to smoothe the pathway to the grave. She often spoke of the resurrection, with delight, and selected Job 19:25-27 as the theme of discourse for her funeral. About a week before her death, when speaking of the Advent, she remarked, that should she see Jesus coming in the clouds of heaven, she felt she could shout, "Glory to God!" but she was resigned to the will of the Lord, whatever it might be. While she has left a companion and two children, and many friends, to mourn her loss, the sweet assurance that she will arise in the morning of the resurrection consoles us in the bereavement. As I saw her wasting away, I often felt to say, "How long shall death the tyrant reign?" O! the blessedness of the new earth, where

"Sickness and sorrow, pain and death,
Are felt and feared no more."

Your sister in hope of a share in that inheritance,
H. P. BUTTRICK.
Brooklyn (N. Y.), Sept. 25th, 1851.

MISCELLANEOUS.

WONDERFUL DISCOVERY.

Travellers who wander in the footsteps of the children of Israel, among the rocks of Sinai in the "howling wilderness," find the rocks covered with thousands of inscriptions, and rude drawn figures of camels, goats, lizards, serpents, horses, mules, dogs, ostriches, tortoises; men standing, in motion, lifting the hands to heaven, looking down, sitting on camels, horses, and mules—armed with spears, swords, shields—fighting, hunting, &c. These inscriptions were first noticed by a traveller thirteen hundred years ago: and more recently copies of some of them have reached Europe, but have till now defied all efforts for their deciphering. The discoverer of the key to this language is the Rev. Mr. Forster, of Canterbury, Eng., who has recently issued a work entitled "The Voice of Israel from the Rocks of Sinai." He proves that the writing is old Egyptian, from which the Arabic language is principally derived; and that the inscribers were the children of Israel, during the forty years they sojourned in the wilderness. They knew the Egyptian language, as they had been for a long period, before their exodus, in the land of bondage. We give below a few translations of some of these inscriptions, without any punctuation, as that was then unknown. The words enclosed in brackets are not in the original.

[Concerning the Murmuring of the Israelites at the Well of Marah, and Moses Curing its Bitterness.]

The people with prone mouth drinketh [at] the water springs
The people [at] the two water springs
kicketh [like] an Ass
smiting with the branch of a tree
the well of bitterness he heals [Here follows the drawing of an ass.]

[The Passage of the Red Sea.]

The people journeyeth through the passage terror stricken
Urges onward with slackened rein benignantly Jehovah the people
the People essayeth the waters
Pharaoh retreating
Reins back his war horse
Fleeth the swift long horse raising both fore feet together going at full speed his rider dashed to the ground
Pharaoh running with long strides [like] a fleet horse takes startled flight casting off violently [with] both hands to quicken [his] pace [his] helmet [Miraculous Supply of Quails, or, as it should be, Geese.]

The red geese ascend from the sea
Lusting the people feed on them

[Here follows on the rock forty lines more, but no copy of them has yet reached Europe.]

[The Murmuring and Miracle at Meribah.]

The People the hard stone satiates with water thirsting
The hard rock water a great miracle
[The Battle of Rephidim. On the top is a drawing of Moses with uplifted hands.]

Prayeth unto God the prophet [upon] a hard great stone
[his] hands sustaining Aaron Hur
[The Miracle at the Rock of Meribah Kadesh. Three separate inscriptions.]

The eloquent speaker strikes the rock, flows forth the water falling down

The eloquent speaker bowing the head takes his rod in his hand resounds the struck rock

The People Moses provoketh to anger kicking like an Ass

[At] the water springs wanton the people railleth against Jehovah
crying out

The People an ass replete with food biteth [at] the waters

Moses averteth his face from him Jehovah

[Plague of Fiery Serpents. On the top is the figure of a serpent.]

Destroy springing on the people the fiery serpents
Hissing injecting venom heralds of death they kill
The People prostrating on their back curling in folds
They wind round descending on bearing destruction
The people sustain on a pole erecting a standard
the male serpent fiery of molten brass
The people look towards the fire
bowing themselves down sought by an evil thing offer vows

the tribes (the Hebrews)

[Some other Inscriptions, viz.:]

The people wandereth to and fro
the people a wild ass [Here follows the outline of an ass]

Bending the neck he breaks the wild ass [Here follows another.]

The people at Marah drinketh like a wild ass [Outline of an ass.]

The people fight with each other in play [Two men fighting with sticks.]

The people a great docile Camel cheers it with conductor's voice Jehovah

The people kicketh like an Ass, like a goat they stand erect

The people mutters like a goat
Reasons with them in the night Jehovah

The people mutters like a goat
Calls the tribes to him Jehovah

The people of the tribes bridling restrains with the rein Jehovah

Biting twists round his neck the wild ass

The people kicketh like an ass the people drives to the water Jehovah

The people the water spring seek greedily [at] Marah
The people kicketh [like] a wild ass

The people railleth reviling cursing a loud braying
Ass vociferous

The people bieth [like] a Mule rushing daringly in famishing

The people at Marah bleateth like a goat kicketh like an Ass at the basins of the two water springs it drinks greedily with prone mouth

The people of the Hebrews restrains with the rein tying it with a noose Jehovah

The People of the Hebrews biddeth begone Jehovah.
Glasgow Christian News.

A SALE OF CHURCH LIVINGS.

Most of our readers are aware, that the sale of church livings in England is a common occurrence. Frequently one individual has a number of livings at his disposal, which he gives or sells to his friends or others, who receive the incomes of the parishes to which they belong. Sometimes when the holder of the living is in want of money, he offers it for sale, the buyer to have possession on the death of him who may then hold it. The age of the incumbent is often stated, together with all the diseases with which he may be afflicted, so as to ensure a quick sale and a high price. It is not necessary that the buyer should be a minister, nor even a Christian: a blackleg, or a horse-jockey can hold the living, and if he does not find it convenient or agreeable to preach himself, he may procure the services of some poor curate, who is a Christian, for from fifty to one hundred pounds a year, while he scatters the residue of the fifteen hundred, or whatever the income of the parish may be, at Crockford's, Ascot Heath, or Newmarket. The following sketch is from the London *Punch*, and under a burlesque style of narration, conveys a caustic condemnation of such disreputable trafficking.]

"Gentlemen," says the man with the hammer, "the next article I have the honor to submit to your emulation is the advowson, with patronage, &c., of the rectory of Tretire and Michael Church, Herefordshire, net annual value £250, present incumbent seventy-four years of age. What shall we say for the rectory of Tretire and Michael? Herefordshire—splendid county; magnificent hills, that lift the thoughts of churchmen to the devotional altitude; beautiful thymy pasturage for sheep. Malvern muton, for instance, unparalleled. Now, an offer, if you please, gentlemen, for Tretire and Michael, net value £250, gentlemen. Further, gentlemen, present incumbent is seventy-four years of age—seventy-four, gentlemen; so be quick with your biddings."

First Bidder—One thousand pounds.
Auctioneer—A thousand pounds! What, and present incumbent with one leg in the grave? Think of the county, gentlemen—the feet of the everlasting hills of Herefordshire—and mend your bidding.

Second Bidder—One thousand two hundred.

Auctioneer—And present incumbent seventy-four! Pray, gentlemen, do not forget; one leg in the grave, gentlemen; at least, one leg.

Third Bidder—Fifteen hundred.

Auctioneer—Come, we're getting on; but fifteen hundred; only fifteen hundred for Tretire and Michael; going like a drug, gentlemen—like a drug. I may be sorry to find no better devotion in the company than—thank you, sir—sixteen hundred; no warm enthusiasm for the Established Church, and that at the present time, when rampant Popery threatens—one thousand seven hundred, thank you—our altars and our home—seventeen hundred and fifty, thank you—and present incumbent—seventy-four—seventy-four—and according to the course of all sublimity things, with one leg in the grave, gentlemen—a human and commercial fact you cannot too well consider, gentlemen. No advance on seventeen hundred and fifty, and one leg in the grave!

Fourth Bidder—Eighteen hundred.

Auctioneer—Thank you; but consider, gentlemen, the span of life; seventy-four and one—

Fifth Bidder—Eighteen hundred and fifty.

Sixth Bidder—Ninety.

Auctioneer—Thank you; eighteen hundred and ninety for Tretire and Michael; salubrious county; seventy-four—one leg in the grave—and the best pasturage. No advance on eighteen hundred and ninety? No advance!—going—going—one leg, gentlemen; I must call your attention to one leg in the grave. No advance? Going—going. (Hammer falls.) Advowson, with rectory of Tretire and Michael, yours, sir—and dog-cheap—sold for a song; sir, a very song.

A short pause.

Auctioneer—The next lot I shall have the honor to offer to the competition of the company is the advowson, patronage, &c., to the rectory of Llanwarne, also in the sublime and salubrious county of Herefordshire, net annual income £359, and the present incumbent—I must be allowed to dwell on this touching circumstance—present incumbent the over-ripe and patriarchal age of eighty-four; fourscore years and four; so, gentlemen, confident in your enterprise and speculation, I do—I must—expect a handsome offer. Shall we say a couple of thousand pounds to begin with? Reflect—fourscore years and four.

First Bidder—Fifteen hundred.

Auctioneer—Thank you, sir, for a beginning.—Fifteen hundred, and eighty-four—that is, fifteen hundred for advowson of Llanwarne, a favored spot, where the tares of dissent have never shown themselves among the corn of—thank you, fifteen hundred and fifty. No advance upon fifteen hundred and fifty! and present incumbent white-haired patriarch—eighty-four.

Various bidders—Sixteen hundred. And fifty. Sixteen, seventy. (Long pause. Hammer descends.)

Another pause.

Auctioneer—The next lot, gentlemen.

But here *Punch* must break off; assuring the reader, that the auctioneer, ere he quitted his rostrum, disposed of in all seven sacred lots to the glory and lasting profit of the Established Church of salt, and let us hope, to the enduring advantage both of sellers and buyers.

Fete Dieu.

We learn from the *Montreal Witness*, that the last celebration of this Popish festival took place with more than usual display. We give the following extract, that our readers may see that Popery, with all its impiety and superstition, is the same in the nineteenth century as in the sixteenth.

"The women in the procession, we are informed, amounted probably to thousands, each with a wax taper in one hand, and a book or string of beads in the other, and all engaged as devoutly in reading or praying as the exciting scene would permit. The great attraction of the spectacle, however, and, we believe, a new feature in the procession, was about two hundred boys, arranged according to size, from perhaps seven to twelve years of age, and dressed to represent angels, each having a wreath or chaplet of flowers about his head, flowing white muslin garments, ornamented with spangles, and a pair of wings, made, we believe, of gilt paper. There was a large number of girls similarly dressed, but without wings, but we did not learn whether they were angels or not.

"Bands of music, drums, singing, and bells kept up such a din as must have proved very annoying to the quiet worshippers within the walls of Christ Church, whilst the procession was dragging its mighty length along before their door. But the most gorgeous object in the procession was, as usual, the Dais, or Canopy, which cost, it is said, \$2,500! Under this marched a priest, carrying before his face a great artificial eye, set in a golden disc, to represent the all-seeing eye of the invisible and eternal Creator! and another priest carried the sacrament, or as the French Canadians call it, the Good God in a *ci-boire*, or box. The celebration is called the "Fete Dieu," or Feast of God, and the wafer, in the box, is the God in honor of whom it takes place, and before which, at the ringing of the bell, all kneel down in the dust or mud, as the case may be, not even, of course, excepting the angels in white muslin."

A similar demonstration took place in Sandwich, C. W., though not on so magnificent a scale. The *Canada Evangelist* thus speaks of it:

"The commencement of the procession consisted of a boy who carried a variety of flags of different colors. A company of militia, with officers in full uniform, with drawn swords, also formed part of the procession, and at different intervals fired off their muskets. This is done, we are informed, by way of shooting the devil. A stand was erected in front of the old Roman Catholic Church, on which were placed a crucifix and a number of cups of flowers. During the progress of the procession, a correspondent informs us, several cases of assault were committed on Protestants, by knocking off their hats, because they did not uncover their heads when the idolatrous procession passed them. A woman and boy were walking in the rear, when a Frenchman came out of the crowd with a large club in his hands, and gave the boy a severe beating for not joining in the idolatrous homage. He then attacked a young man from the States, and struck him several times on the side with his club."

The Bible and Philosophy.

Speaking of the vagaries of a "hunger-bitten" and idealless Philosophy, Coleridge remarks:

"These are but empty echoes which the fancy arbitrarily associates with apparitions of matter, less beautiful but not less shadowy than the sloping orchard or hill-side pasture-field seen in the transparent lake below. Alas! for the flocks that are to be led forth to such pastures! 'It shall even be as when the hungry dreameth, and behold! he eateth; but he waketh and his soul is empty; or as when the thirsty dreameth; but he waketh and is faint!'—Isa. 29:8. O that we should seek for the bread which was given from heaven, that we should eat thereof and be strengthened! O that we should draw at the well at which the flocks of our forefathers had living water drawn for them, even that water which, instead of mocking the thirst of him to whom it is given, becomes a well within himself, springing up to life everlasting!"

"When we reflect how large a part of our present knowledge and civilization is owing, directly or indirectly, to the Bible; when we are compelled to admit, as a fact of history, that the Bible has been the main lever by which the moral and intellectual character of Europe has been raised to its present comparative height; when we should be struck, methinks, by the marked and prominent difference of this Book from the works which it is now the fashion to quote as guides and authorities in morals, politics, and history. I will point out a few of the excellencies by which the one is distinguished, and leave it to your own judgment and recollection to perceive and apply the contrast to the productions of the highest name in these latter days. In the Bible every agent appears and acts as a self-subsisting individual: each has a life of his own, and yet all are one life. The elements of necessity and freewill are reconciled in the higher power of an omnipresent Providence, that predestinates the whole in the moral freedom of the integral parts. Of this the Bible never suffers us to lose sight. The root is never detached from the ground. It is God everywhere; and all conform to his decrees, the righteous by performance of the law, the disobedient by the sufferance of the penalty."

The Scriptures.

Whether we consider the depth and compass of the disclosures of the lively oracles of God—the distinctness and clearness of their information—the certainty and truthfulness of what they reveal—or their universality and adaptation, together with their character of invariableness and immutability, we must confess that they are altogether unique and unrivalled. The oracles of antiquity always kept within a certain range and circle, while their ambiguity was such that no dependence could be placed upon their utterance. But in the Sacred Writings there is no discrepancy—no contradiction. Notwithstanding the variety of subjects of which they treat—whether

they touch on things within the sphere of the natural or the supernatural—the physical or the moral—the seen or the unseen—the present or the future—there is a perfect unity in all their representation and utterances. They challenge our faith as something in which we may repose with unwavering trust amid all the vicissitudes and uncertainties of this shifting world. Coming from the God of Truth, they can never impose upon the credulity of men. If things were not as the book sets them forth, the book itself would have had no existence. Things are not true because the Bible says them, but the Bible says them because they are true. All truth has its source in God, and wherever we meet truth, whether in the Pagan or the Christian, whether in the findings of philosophy, or the creations of poetry, or the facts of science, we have that which is in correspondence with the one infinite and unchangeable mind. Now, if He be without variableness or the shadow of a turning, how securely can we rest in his word. The pillars of the universe may tremble—the stars may fade from our eye—the sun may go out in eternal darkness—heaven and earth may pass away—but His word abideth forever.

The Two Travellers.

The following story of a noble act of humanity is from the interesting German tales of Krummacker: Two travellers once rested on their journey at an inn, when suddenly a cry arose that there was a fire in the village. One of the travellers immediately sprang up, and ran to offer his assistance. But the other strove to detain him, saying, "Why should you waste your time? Are there not hands enough to assist? Why concern yourself about strangers?" His friend, however, listened not to his remonstrances, but hastened to the fire, the other following and looking on at a distance. A woman rushed out of the burning house, crying "My children! my children!" When the stranger heard this, he darted into the house among the burning timbers, while the flames raged fiercely around him. "He will surely perish!" cried the spectators. But after a short time, behold he came forth with scorched hair, carrying two young children in his arms, and delivered them to their mother. She embraced the infants and fell at the stranger's feet: but he lifted her up and comforted her. The house soon fell with a crash.—As the stranger and his companion returned to the inn, the latter said, "Who bade thee risk thy life in such a dangerous attempt?" The first answered, "He who bids me put the seed into the ground, that it may decay and bring forth the new fruit." "But if thou hadst been buried among the ruins?" His companion smiled and said, "Then should I myself have been the seed."

A Malay's Test of Honesty.

A New England sea-captain, going to India, was boarded by a Malay merchant, a man of high standing and wealth, who asked if he had any tracts or good books he could part with. The American, at a loss how to account for so singular an inquiry from such a man, replied, "What can you want with tracts and good books? You cannot read a word of them." "True," said the other: "but I have a use for them, nevertheless; and it is this: Whenever one of your countrymen, or an Englishman, calls on me to trade, I put a tract or good book in his way, and then watch to see what he does with it. If he reads it soberly, and with interest, I infer that he is honest, and will not cheat me; but if he throws it aside with contempt, or a profane oath, I have no more to do with him: I cannot trust him."

Give Good Measure.

When I was a young man, there lived in our neighborhood a Presbyterian, who was universally reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the products of his farm to dispose of, he made it an invariable rule to give good measure, over good, rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him why he did it, told him he gave too much, and said it would not be to his own advantage. Now, my friends, mark the answer of this Presbyterian:—"God Almighty has permitted me but one journey through the world, and when gone, I cannot return to rectify mistakes." Think of this, friends, only one journey through this world.

AGENTS FOR THE HERALD.

Albany, N. Y.—H. H. Gross, 44 Elin-street.
Auburn, N. Y.—H. L. Smith.
Buffalo, N. Y.—W. M. Palmer.
Brattleboro', Vt.—B. Perham.
Cincinnati, O.—Joseph V. Brown.
Clinton, Mass.—H. R. Gray.
Derby Line, Vt.—S. Foster, Jr.
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It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen, and is characteristic in its style, while it is sufficiently scientific, it is full of the most popular music.

Published by Wm. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [O. 12.]

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Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proven beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe, a Remedy has at length been found which can be relied on to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following opinions of eminent men, and refer further inquiry to the circular which the Agent below named, will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these facts.

From the President of Amherst College, the celebrated Prof. Hitchcock.

James C. Ayer—Sir: I have used your Cherry Pectoral in my own case of deep-seated Bronchitis, and am satisfied from its effects, that it is an admirable compound for the relief of bronchial and bronchitic difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper.

EDWARD HITCHCOCK, LL. D.

From the widely-celebrated Prof. Stillman, M. D., LL. D., Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scientific Societies of America and Europe.

"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."

New Haven, Ct., Nov. 1, 1849.

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Saco, Me., April 26, 1849.

Dr. J. C. Ayer, Lowell—Dear Sir: I am now constantly using your Cherry Pectoral in my practice, and prefer it to any other medicine for pulmonary complaints. From observation of many severe cases, I am convinced it will cure coughs, colds, and diseases of the lungs, that have put to defiance all other remedies.

I invariably recommend its use in cases of consumption, and consider it much the best remedy known for that disease.

Respectfully yours, I. S. CUSHMAN, M. D.

Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass.

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JOHN S. TAYLOR, Publisher, 143 Nassau-street, N. Y.

THE ADVENT HERALD.

BOSTON, OCTOBER 4, 1851.

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PURCHASED BOOKS.

The following books not being published at this office, it is expected that those ordering them will send the money with their order.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards. (In boards, 30 oz.) In sheep it cannot be sent by mail.

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THE PNEUMATOLOGIST.—Vol. I.—Published monthly, by J. Litch. This volume contains articles on "Prevision," "Spiritual Manifestations, Nature of the Soul, State of the dead, Progress of Romanism, Final Doom of the Wicked, &c. &c." Price (paper cover), 75 cts. in boards, \$1 (10 oz.)

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NOTICE.

The Ministerial Association recently noticed in the *Herald*, will be held in Newburyport, Mass., Oct. 28th. All the Advent ministers of New England are requested to attend. Particulars hereafter.

Henry Plummer, J. Pearson, jr. E. Crowell,
P. Hawkes, J. V. Himes, B. Morley,
P. B. Morgan, I. H. Shipman, L. Osler,
I. R. Gates.

Note from Bro. Himes.

On our way to Buffalo, with Elders E. and W. BURNHAM, which place we reached on the 24th inst., we called at Depuyster, to see Bro. C. B. TURNER, who has been lying very ill for some time at the house of Bro. EZRA SMITH. We found him very weak, and unable to speak beyond a whisper. He has found a home and warm and constant attention at the house of Bro. S., and thinks that his case is decidedly favorable now, though it will be some time hence before his health will be fully restored. If he could spend the winter at the South, no doubt he would receive great benefit. Our visit appeared greatly to cheer him, and we trust it may prove a blessing to his soul.

On our arrival at Buffalo, we were warmly greeted by Bro. TANNER, BERICK, and others. A central and convenient spot, on which to erect the tent, had already been selected, and everything was in readiness.

Having a leisure day, we came to this city, to make arrangements for our meeting here on the 12th of Oct. There are many warm friends here, who appreciate our past labors at the West, and will aid us in our contemplated efforts. But we shall need the assistance of others abroad; and in view of this important point in Western New York, we doubt not that all Adventists who can, will feel disposed to assist us in our efforts to revive the cause here, and place it in its proper position. The office, which was established here for the good of the Advent cause, having been diverted to other purposes, there is need that there should be another permanently opened, where Advent publications may be more readily obtained, and to serve as a centre at the West whence light may radiate. The leaders of the Judaizing party formerly among us having renounced, and even denounced, "Millerism," as they are pleased to stigmatize it, we have therefore nothing further to do than to use every means to restore and sustain things as originally designed and still desired by all true-hearted Adventists.

We shall be glad to hear from friends abroad, who feel interested in the stability and efficiency of the cause at the West. Direct to J. V. HIMES, care of C. DUTTON, Rochester, N. Y., until the 16th or 18th of Oct., so that we may receive the letters before our departure for Homer.

Rochester, Sept. 25th.

J. V. H.

CONFERENCE AT HOMER.—A Conference will be held in the Advent chapel in Homer village, commencing Oct. 23d, and continued over the Sabbath. Bro. E. BURNHAM and others are expected to be present. We expect, by God's blessing, to have one of the largest and best meetings ever held there. Let all come up to the feast. J. V. H.

ACCOUNTING FOR IT.—The last number of the *Spirit World*, accounting for the false answers given by the spirit rappings, presumes that such spirits belong to an order in the other sphere, similar to that in this, where obscure persons assume the titles of Doctor, Professor, &c., for the sake of notoriety.

WE would call attention to the Prospectus of a new daily and weekly paper to be published in New York city, which will be seen in another column.

Bro. L. D. MANSFIELD will commence his labors with the Advent Church in Hester-street, New York, Sabbath, Oct. 5th.

Earthquake near Naples.

The following account of the terrible ravages of this earthquake is extracted from the Naples correspondence of the *London Daily News*:

The terror and misery here is beyond my powers of description. Basilicata has suffered throughout the whole district. The town of Nenosa is nearly destroyed; the market place is one heap of ruins.—In this district the earthquake assumed its most terrible phenomena, viz.: first, a perpendicular action, and then an oscillatory. Rapola is in ruins; the cathedral no longer exists. Day and night, women, men, and children, were tearing away the ruins to find their friends and relatives. At Rioreno the inhabitants were employed, when I arrived, in digging at the ruins. Half this town is destroyed. I saw several of the wounded—not less than 120.

I think I never could witness a more painful picture, and I need not remind you I have attended the wounded after more than one battle, and that is bad enough; but here with the horrors of the very worst of wounds—the crush—you see a mother lamenting a child under a mass of fallen rubbish; a father wildly asking, "where is my family? my wife?"—child without parents; some lamenting over the dying, some weeping over the dead. *Gran dio! Gran dio!* The village of Bavile has actually disappeared. I found all about this district large fissures, partly filled up with houses.

A man who escaped told me it appeared to him that, for a minute, he was being tossed about in the air: the earth appeared, as it were, with a breathing power; and then came a rocking movement, a shaking to and fro. There was a strong stench of decomposing bodies. This place was really deserted by the inhabitants; at least I saw very few. How shall I give you an idea of what was once the town of Melfi? The cathedral is down, as are the college, the churches, the military depot, and 163 houses; 98 are in a falling state, and 180 are pronounced as dangerous.

I should have told you the village of Ascoti has also suffered immensely; 32 houses have fallen in.—I do not know how many lives are lost; I should imagine altogether the loss of life cannot be less than three thousand, including all the sufferers in all the towns. On inquiry at the police office at Naples, I am told, up to this day, "there turns of dead bodies dug out of the ruins from all the towns and villages is 857, but the excavations have only commenced."

One gentleman told me his brother wrote, stating that he had 170 piastres, and many valuable articles of furniture, after the earthquake, when all the family in town had left the house. Sixty-five boys of the college of Melfi are supposed to have perished. I have heard that in one place a lake has appeared. It may be observed that Melfi is the site of an old volcano.

Near Melfi, Aug. 20.

The Christian's Weapons.

"A meek and heavenly spirit," says the *Christian Era*, "will often vanquish where intellectual power fails. Discard carnal weapons—wrath, bitterness, ill-feeling of every kind. They will injure your cause. The Bible is full of wise maxims for God's servants. 'Fret not thyself because of evil-doers; neither be thou envious at the workers of iniquity.' 'Do nothing through strife and vainglory.' 'Neither give place to wrath.' 'In your patience possess ye your souls.' Indulge no desire to wound the feelings of an opposer, and you will have your reward in great eternal peace. Thus get the victory over yourselves—it must be done by prayer and faith—and then you may vanquish others. If any have reason to be calm and unruffled, it is those who are conscious of baving God and truth and right on their side. If any can find it easy to love their enemies and opposers, and pray for them that despitefully use them, it is those who are struggling in the cause of compassion for the suffering."

WHOLESALE CHURCH DISCIPLINE.—In South Carolina, recently, among the Baptists known as Hard Shells, from their anti-mission and anti-temperance views, three ministers were expelled from the Church by vote, for joining the Sons of Temperance. The vote of exclusion stood seventy in favor to twenty-nine against. Then the difficulty rose what to do with those who voted in the minority?—"They believe," says the paper giving an account of it, "we ought not to turn a man out of Church for joining the Sons of Temperance, and living sober lives, thereby believing that we have done wrong.—This is a grievous and wicked offense, and its perpetrators must be punished. But this difficulty was soon answered by Bro. Elial Pennell, who moved that all those who voted in the minority be expelled from the church! And this motion being seconded, the moderator made the announcement, that if any one objected to this motion, let him rise; but none being disposed to rise, he announced the fact, that Rev. John W. Jones, Rev. J. J. Watts, and Rev. Robert N. Steele, with twenty-nine other members, were expelled from the Baptist church. N. Y. Observer.

FIRE IN NEW BRUNSWICK.—The "Chronicle" of 19th says:—"For the last three days the city has been so completely enveloped in smoke, as almost to exclude the sight of the sun. The fires are raging along shore between this place and Saint Andrews; several dwellings have been destroyed as well as damage done to crops and fence."

Extensive fires are said to prevail in the woods in Charlotte county, and other districts to the westward.

The St. John "Courier" says the dry warm weather has brought forward the corn crop, which otherwise was expected to be a failure. Hay is abundant. Buckwheat will not probably be half a crop. Oats much above the average. Potatoes, although universally struck down, do not appear to be much affected at the roots, and will probably be better than they have been since the appearance of the disease;—we hope it is wearing out.

A terrible gale of wind has been experienced at Newfoundland, which drove on shore nearly all the vessels on the coast, totally destroying many with the loss of their entire crews. In Bay Fortune the gale was most severely felt.

FIRES AT THE EAST.—The timber fires are still raging without abatement. The rain of Sunday did but little towards extinguishing them. It is impossible to estimate the damage already done or to tell its extent. A letter in the "Portland Advertiser" says the whole of Hancock county is burned over. The fire has swept over Mount Desert, and destroyed several houses. Two dwellings in Jonesport have been burned. The dams on the west branch of the Narragansett are burnt to the bed of the river, and most of the meadow hay on the river is lost. A letter from Cherryfield says: "The whole country is burning up. Scarcely an acre of green land remains along the whole seaboard of this county. And the fire is raging fearfully on our river, (Narragansett.) No. 10 is burning up. No. 16 has been burnt over. Beddington and No. 18 are in great danger, as the fire has reached them both. The day I left for court, I counted fifteen large fires around our village. Last Sunday scarcely a man attended church; all were engaged in protecting their own dwellings or assisting their neighbors. All the timber land in Cherryfield has been burnt over, and Armsburgh has suffered severely. An extensive fire is raging on No. 40, at the head of the river, and endangering 34 and 35. If this weather continues much longer, all the timber land on this river will be desolated."

New York Weekly Times.

A very large Weekly Newspaper for the Country, edited by Henry J. Raymond. Price, \$2 a year; ten copies for \$15; twenty copies, \$20.

On Saturday, Sept. 27, the subscribers will issue the first number of a new Weekly Newspaper, in the city of New York, to be called *The New York Weekly Times*, to be printed upon a very large quarto sheet of eight pages and forty-eight columns, in close, clear type, and in the handsomest possible style.

The *New York Weekly Times* will be printed on Thursday of each week, and will present the News of the Day, in all departments and from all quarters; Correspondence from all parts of Europe, from California, Mexico, and South America, and from all sections of the United States, written expressly for the Times by intelligent gentlemen permanently enlisted in its support; full reports of Congressional and Legislative Proceedings; of Public Meetings, Political and Religious; transactions of Agricultural, Scientific, and Mechanical Associations; and generally of whatever may have interest or importance for any considerable portion of the community; Literary Reviews and Intelligence, prepared by competent persons, and giving a clear, impartial, and satisfactory view of the current Literature of the day; Criticisms of Music, the Drama, Painting, and of whatever, in any department of Art may merit or engage attention; and Editorial Articles upon everything of interest or importance that may occur in any department—Political, Social, Religious, Literary, Scientific, or Personal, written with all the ability, care, and knowledge, which the abundant means at the disposal of the subscribers will enable them to command.

The *Weekly Times* will be under the Editorial management and control of Henry J. Raymond; and while it will maintain firmly and zealously those principles which he may

deem essential to the public good, and which are held by the great Whig party of the United States more nearly than by any other political organization, its columns will be free from bigoted devotion to narrow interests, and will be open, within necessary limitations, to communications upon every subject of public importance.

In its Political and Social discussions, *The Times* will seek to be Conservative, in such a way as shall best promote needful reform. It will endeavor to perpetuate the good, and to avoid the evil, which the Past has developed. While it will strive to check all rash innovation, and to defeat all schemes for destroying established and beneficent institutions, its best sympathies and co-operation will be given to every just effort to reform society, to infuse higher elements of well-being into our political and social organization, and to improve the condition and the character of our fellow men. Its main reliance for all improvement, personal, social, and political, will be upon Christianity and Republicanism—it will seek, therefore, at all times, the advancement of the one and the preservation of the other. It will inculcate devotion to the Union and the Constitution, obedience to Law, and a jealous love of that personal and civil liberty which constitutions and laws are made to preserve. While it will assert and exercise the right freely to discuss every subject of public interest, it will not countenance any improper interference, on the part of the people of one locality, with the institutions, or even the prejudices, of any other. It will seek to allay, rather than excite, agitation; to extend industry, temperance, and virtue; to encourage and advance Education; to promote economy, concord, and justice in every section of our country; to elevate and enlighten public sentiment, and to substitute reason for prejudice, a cool and intelligent judgment for passion, in all public action, and in all discussions of public affairs.

The subscribers intend to make *The Times* at once the best and the cheapest Weekly Family Newspaper in the United States. They have abundant means at their command, and are disposed to use them for the attainment of that end. The degree of success which may attend their efforts, will be left to the public judgment.

Voluntary Correspondence, communicating news, is respectfully solicited from all parts of the world.

The *Weekly Times* will be mailed to subscribers at the following rates:—Single copies, \$2; ten copies to one address, \$15; twenty copies to one address, \$20.

Postmasters throughout the United States are authorized and invited to act as agents for *The N. Y. Weekly Times*.

The New York Daily Times will be published at the same office every Morning and Evening, and will be sent to subscribers in any part of the United States; at the low price of Four Dollars a year.

All payments for subscription or advertising must be made in advance; and postage on all letters must be pre-paid.

Communications for the editorial department must be addressed to Henry J. Raymond, Editor of the *New York Times*; letters upon business, or inclosing money, to Raymond, Jones & Co., Publishers.

Editors of weekly newspapers throughout the United States, who will publish this prospectus once, and call attention to it in their editorial columns, may receive the *New York Weekly Times* in exchange. For three publications in successive numbers, they may receive the *Weekly Times*.

Subscriptions and Advertisements left at the office, No. 118 Nassau-street, or sent by mail, are respectfully solicited. *New York, Sept. 19, 1851. RAYMOND, JONES & CO.*

BUSINESS NOTES.

A. Rae.—Sent you book for the 50 cents you sent—we had to prepay the postage, which was 16 cents.

J. W. Blake.—Received by hand of I. R. Gates, for which we have balanced the account prior to Jan. 1850—leaving due on new account \$2.

J. M. Orrock.—J. Bailey was credited \$1 in Aug. to No. 534. We charged S. F., Esq., \$2 25 for the names you sent. We send to Elder A. S.

D. Campbell.—Have credited your paper to Jan. 1st, 1852 and credit you \$2 on account.

J. V. H.—No such letter, enclosing money from W. D. G., was received at the time you speak of.

FOR THE DEFENCE.

D. Campbell, 1 00 | R. Hutchinson, 1 00

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. N. Billings will preach at Low Hampton, N. Y., Oct. 8th and 9th; Bristol, Vt., Sabbath, 12th, and remain in the vicinity till the Thursday following, holding meetings in the evenings, as brethren may think best; Addison, 17th, and remain over the Sabbath; Fort Ann, N. Y., 21st; Middle Grove, 22d and 23d; Albany, Sabbath, 26th, and remain in the vicinity a few days, and labor as Bro. Gross may direct. Evening meetings at 7 o'clock.

Bro. L. D. Thompson will preach at Piermont, N. Y., Oct. 8th; Lake Village, 10th; New Durham Ridge, Sunday, 12th; Barnstead, 13th; Dover, 14th; Portsmouth, 15th; Rye, 16th, and remain over the Sabbath; Nashua, 23d; Abington, 24th, and remain over the Sabbath; Manchester, N. H., 30th; Hill, Sunday, Nov. 2d. Each, except Sundays, at 7 P. M. Bro. T.'s Post-office address is, for the present, Moretown, Vt.

Bro. A. Merrill will preach at Pomfret, Sabbath, Oct. 5th; Grantham, N. H., 6th; Claremont, 7th; Chester school-house, 10th; Newland, 10th; Northfield Farms, Mass., Sabbath, 12th—each, except Sabbaths, at early candle-light.

I will preach at Campton Hollow, N. H., Oct. 7th and 8th, evening; Whitefield, 10th, and remain over the Sabbath; Newport, Vt., Sunday, 19th. J. CUMMINGS.

Bro. T. M. Preble and J. Cummings will attend a conference in the Christian meeting-house (over the Town-house) in Boston, N. H., to commence Nov. 19th, P. M., and continue over Sunday.

Bro. I. R. Gates will preach at Haverhill, Mass., Sunday, Oct. 5; Champlain and vicinity, 12th.

Bro. Chase Taylor will preach at Abington, Mass., Sunday, Oct. 12th, and Hingham, Sunday, 19th.

There will be a Conference meeting at West Poland, to commence Friday, Oct. 10th, and to continue over the Sabbath. Bro. Churchill and Couch are requested to attend. In behalf of the brethren, J. MEQUIER.

The Hartford Second Advent Church continue to worship at the old Fourth Church, where they have met during the past year. Elder O. R. Fassett is their pastor.

Receipts from Sept. 23d to the 30th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

W. Morris, 566; S. French, 547; O. Smith, 534; D. Pinkham, 506—\$1 due; T. Huntington, 560; Dr. I. Colby, 537; P. S. Higgins, 566; E. Newhall, 575; J. Clifford, 560; G. Libby, 568; S. Jackson, 560; W. C. Neff, 560; W. H. Mott, 534; E. P. Richardson, 560; E. W. Mend, 534; S. Stewart, 560; H. F. Brownell, 560; W. Luce, 560; J. B. Payne, 534; E. Perkins, 567—if new sub.; J. Truesdell, 574; G. Hamilton, 560; S. Cornwell, 561; E. Smith, 560; N. Champlin, 566; U. B. Person, 560; J. Schlaser, 560; H. C. H. Payne, 570; W. W. Conner, 560; J. C. Durgin, 560; C. Ford (bal. H. F.), 539; J. Couch, (and C. H.), 534—each \$1.
L. P. Perry, 560; E. Edgerton, 560; G. Wise, 560; Mrs. H. Alden, 612—Feb. 1853; M. Hill, 560; C. Stoddard, 560; J. C. Small, 566; R. Richards, 534; J. P. Thompson, 543; W. Willard, 549; J. D. Botsford, 534; W. Miller, 561; L. Williams, 521; G. Stone, 568; M. Lawrence, 568; S. Campbell, 534; W. Trowbridge (St. on acct), 560; E. H. Trowbridge, 502—\$2 due Jan. 1st; E. Tupper, 502—\$2 due do.
M. Merrill, 560; M. Cox, 607; J. Litch, on acct; W. Gilman, (60 cts. to W. H. to bal. acct), 544—each \$3. W. Sheldon, on acct—71 cts. to D. Trux, to 534; L. Crandell, 560—each \$4. H. B. Woodcock, 566—\$5. S. Barker, 528—\$1 due at end of this vol. Jan. 1st—77 cts. G. W. Clement, 544—73 cts. R. Matthews, 521 (58 cts. due)—\$1 50. W. Nevers, 534—32 cts. E. Campbell, 512 (51 due)—17 cts.

ENGLISH SUBSCRIBERS.

A. Emsley, 534—to Aug. 1st, 1851; Mrs. R. Plummer, 521; Miss S. R. Unwin, 404, and ag in S. R. Unwin, 430—to Aug. 1st, 1850—is this right? C. Miss Bevil, of Edmunds, 534; E. Miller, 564; for Feb. 1st, 531; A. Holt, 508; A. Holt, 534—each 50 cts. G. Plummer, 534; E. Miller, (paid to C. A. Thorp), 560—to Feb. 1853; W. Cookson, 560; J. Mann, 560—each 10s. R. Cookson, 560—to July 1st, 1852—£1.